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The
CHRISTIAN CENTURY

Published Weekly

FOUR EDITORIALS

On the Brink of Peace

Man and the Atom

The World Left by the War

The Church's Responsibility

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In This Issue

THE EDITORIAL SECTION of this issue will bear an unfamiliar aspect to accustomed readers of The Christian Century. The usual short editorial paragraphs have been omitted; the entire section is devoted to editorials dealing with various aspects of the great historic events connected with the Japanese offer to surrender and the first use of released atomic energy as a weapon. Since this issue must go to press at 5 p.m. on Monday, August 13, while the Tokyo government is still considering the reply of the Allied governments to the Japanese peace bid of August 10, it cannot be known whether peace will actually have been restored by the time of the date of this issue. But in any event, the Japanese offer of surrender definitely heralds a speedy end of the war.

JOHN WRIGHT BUCKHAM died at the age of 80 on March 30 last. For years he had been professor of theology at the Pacific School of Religion, Berkeley, California. An exponent of the personalist school of philosophy, his books had made his views known to every part of the American ministry. But the sanctity of his life and the elevation of his spirit led many to speak of him as "the St. John of the west coast." Dr. Buckham's article in this issue was written on March 5, less than four weeks before his death.

EDWARD L. R. ELSON is corps chaplain of the 21st corps, with the rank of colonel, and is at present in Germany. For ten years before 1941 he was minister of the First Presbyterian Church, La Jolla, California.

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ELSIE THOMAS CULVER is editorial secretary of the Church Committee on Overseas Relief and Reconstruction.

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Calendar of Coming Events

Aug. 17-23. Northern Baptist Conference on Spiritual Resources and Evangelism, Green Lake, Wis.
Aug. 18-22. North Carolina Friends Yearly Meeting, Woodland.
Aug. 19-26. Bible and Missionary Conference, Cape May, N. J.
Aug. 19-26. United Christian Adult Regional Conference for Eastern Great Lakes Region, Rochester, N. Y.
Aug. 19-31. Ohio Christian Youth Camp, Indianola.
Aug. 20-23. Disciples Adult Conference, Rathdrum, Ida.
Aug. 20-26. Iowa Friends Yearly Meeting, Oskaloosa.
Aug. 21-26. National Christian Missionary Convention, Nashville, Tenn.
Aug. 21-26. Ohio Friends Yearly Meeting, Damascus.
Aug. 21-26. Western Friends Yearly Meeting, Plainfield, Ind.
Aug. 21-26. National Convention, Disciples of Christ, Nashville, Tenn.
Aug. 24-26. Conference on Community Goodwill, Camp Pendalouan, Bay Shore, Lake Louise and Washington Lake Camp, Mich.
Aug. 24-Sept. 3. Annual Camp Meeting, Ocean Grove, N. J.
Aug. 25-29. Ohio Friends Yearly Meeting, Stillwater.
Aug. 26-31. Pastors' Institute on Counseling in Civilian-Veteran Readjustment, College Camp, Wis.
Aug. 26-Sept. 2. Annual Camp Meeting, Winona Lake, Ind.
Aug. 26-Sept. 3. Northern Baptist Conference on Music and Religious Drama, Green Lake, Wis.
Aug. 27-Sept. 2. Brethren Conference, Winona Lake, Ind.
Aug. 28-30. Episcopal Clergy Conference, Evergreen, Colo.
Aug. 31-Sept. 2. Conference on Community Goodwill, Washington Lake Camp, Mich.
Sept. 4, 5. United Presbyterian Synod of New York, New York city.
Sept. 4-9. United Brethren Conference, Winona Lake, Ind.
Sept. 7-9. Conference on Community Goodwill, Camp Wakeshma, Camp Copneconic and Port Huron Community Camp, Mich.
Sept. 9-Nov. 2. Rochdale Institute, Lake Geneva, Wis., and Chicago.
Sept. 10, 11. New York and New Jersey Ministers' Retreat, Elmira, N. Y.
Sept. 14-16. Conference on Community Goodwill, Camp Manikiwa and Apple Blossom Lodge, Mich.
Sept. 17, 18. Pastors' Conference, Hartford, Conn.
Sept. 25-28. Annual Meeting, State Secretaries Association, St. Louis, Mo.
Sept. 25-30. First Friends Yearly Meeting, Richmond, Ind.
Sept. 30-Oct. 7. Religious Education Week.
Oct. 1-3. Committee on Town and Country, Philadelphia.
Oct. 4-13. Walter Wanger Lectures, Occidental College, Los Angeles.
Oct. 9-14. Kansas Friends Yearly Meeting, Wichita.
Oct. 10. Suffolk North Association of Congregational Churches, Somerville, Mass.
Oct. 15. Annual Religious Education Conference, Evanston, Ill.
Oct. 15-21. National Bible Week.
Oct. 20, 21. National Conference on the Foreign Born in Postwar America, New York.
Oct. 21. Laymen's Sunday.
Nov. 7-11. Baltimore Friends Yearly Meeting, Baltimore.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

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EDITORIAL

On the Brink of Peace

THE WORLD is trembling on the brink of peace. At this hour, millions are bending almost breathless over their radios awaiting the word that will silence the guns. That sweet and longed-for silence will be heard around the world, more jubilant than any peal of bells, more commanding than the detonation of any superbomb. It can scarcely be doubted that this event will have occurred long before these words reach the reader —perhaps even before they reach the printer. Only the time is in question, and that by no more than a narrow margin of uncertainty. The war is won, and the formula for settlement will be that which has been announced and which the nation and the world are now listening to hear Japan accept.

With one accord, America and the Allied nations breathe a fervent "Thank God!" To religious minds, those words will mean exactly what they say—a solemn gratitude to Almighty God that the scourge of war has passed. Even those of little faith, if they have any seriousness of spirit and any sense of the meaning of this event, can scarcely find other words in which to release the inexpressible emotion of the hour. At such a time men become almost involuntarily religious, when the comprehensiveness of religion reveals itself as encompassing whatever touches the deepest and highest concerns of human life and the common interests of all men.

These words should banish any unholy pride in our own superior power. And they must also be dissociated from a no less unholy assumption that we are the Almighty's favorites to whom he has given the victory as a reward for our superior righteousness or because we occupy a preferred position in his regard. Humility must go with gratitude; and with both, a profound sense of the burden of responsibility that has been placed upon us. This, rather than any impulse to riotous celebration or any pretension of having won the favor of God by our special virtue, we believe to be the common mood of the American people—this and the universal sense of relief. Small blame to any if, at first flash, they feel most poignantly the joy of knowing that their own sons, brothers, husbands and sweethearts are no longer in imminent peril. "The boys will soon be coming home!" What music can be sweeter than those words, or what hope brighter? Yes, the new world must still be built. But first—"The boys are coming home!"

Not all the boys are coming back. More than a quarter of a million of them will not be returning. American soldiers killed in combat or dead from battle wounds number 251,000. Neither they nor those at home on whom their loss fell as a shattering blow can be forgotten in the hour of general rejoicing. The total battle losses of all the Allies in this war reach thirty times that number, and the enemies' dead must have been even more. In the European conflict alone, the military dead are estimated at 14,000,000. Add other millions of civilians, dead by starvation, by the systematic massacre of doomed races and of the victims of mechanized slaughter camps, and by area bombing. Add still more millions of soldiers and civilians killed in the struggle in Asia and the Pacific islands. At the end—and may it be the end!—add an approximate half-million more, killed by the two atomic bombs dropped on Hiroshima and Nagasaki. This is a ghastly exhibit. Genghis Khan might have shrunk from such carnage. But it is necessary to face unflinchingly the facts about war in order to realize what we are being thankful for when we thank God that this war is ended, and also in order to think clearly about the price we are willing to pay to prevent another.

It would seem inhuman to mention the financial and material cost of war in the same paragraph with the human cost. But in a very real sense, financial cost is human cost. So it may be mentioned that, while World War I involved the expenditure of 186 billion dollars by all the governments on both sides, World War II has already cost the United States alone 300 billion dollars and there is no guessing how many more billions it will cost to take care of the aftermath. The public debt of the United States was 3 billion dollars at the beginning of World War I, 25 billion at the end of it, 263 billion now—and certain to rise higher before it begins to drop. This bill

of costs and the resultant burden of national debt, plus the incalculable liabilities this nation will have to assume in the rehabilitation of the world as well as in the restoration of its own economy, must be stated in terms of money. But money is not "mere" money. It is labor and commodities, human brains and industry, the products of their interaction and the material resources essential to the free life of the spirit in modern society. This country is not bankrupt—far from it—but it has been borrowing from its own future to meet the costs of war. There is reason to rejoice that it can now begin to square its accounts by turning to peacetime production.

The terms of peace with Japan, we have said, are already known even though, at the moment of writing, the exact day and hour of Japan's acceptance of them are not known. The Potsdam terms were reported and comment was made upon them in The Christian Century of August 8. They were, in our judgment, good terms—fair, strong, not gratuitously punitive, designed to make Japan impotent for future aggression and to promote hope for the development of the Japanese people as a free and peaceful nation, if they are interested in that kind of future. They were, of course, terms that would be accepted only by a thoroughly defeated nation. Complete disarmament, surrender of all territories annexed or occupied during the whole period of aggressive expansion or seized during the war, punishment of war criminals and removal of the military and financial oligarchy from power, occupation of the home islands by our forces at our discretion to insure the execution of the terms imposed, and the removal of all obstacles to democratic tendencies in Japan—these are not compromise terms, even when accompanied by assurance of opportunity for economic development and the ultimate establishment of a peaceful government "in accordance with the freely expressed will of the Japanese people."

That offer was made on July 26. Japan was not then ready to admit defeat. The offer was rejected, contemptuously. Ten days later, on August 5, the first atomic bomb fell on Hiroshima and a new epoch was opened in the history of war, of science, and perhaps of the human race. On August 8, a second atomic bomb, described as much more destructive than the first, was dropped on Nagasaki; and on the same day Russia declared war on Japan and immediately invaded Korea and Manchuria. On August 10, Japan sued for peace, accepting the terms offered July 26, stipulating only that "the said declaration does not comprise any demand which prejudices the prerogatives of his majesty as a sovereign ruler."

Now, what are the "prerogatives" of the emperor? They are defined in Chapter I of the Japanese constitution of 1889, the following extracts from which cover the important points:

> Art. I. The empire of Japan shall be reigned over and governed by a line of emperors unbroken for ages eternal.
>
> III. The emperor is sacred and inviolable.
>
> V. The emperor exercises the legislative power with the consent of the Imperial Diet.
>
> VI. The emperor gives sanction to laws and orders them to be promulgated and executed.
>
> VII. The emperor convokes the Imperial Diet, opens, closes and prorogues it, and dissolves the House of Representatives.
>
> VIII. The emperor, in consequence of an urgent necessity . . . issues, when the Imperial Diet is not sitting, imperial ordinances in the place of law.
>
> IX. The emperor issues, or causes to be issued, the ordinances necessary for the carrying out of the laws, or for the maintenance of the public peace and order, and for the promotion of the welfare of the subjects.
>
> X. The emperor determines the organization of the different branches of the administration, and the salaries of all civil and military officers, and appoints and dismisses the same.
>
> XI. The emperor has the supreme command of the army and navy. The emperor declares war, makes peace and concludes treaties.
>
> XVI. The emperor orders amnesty, pardon, commutation of punishments and rehabilitation.

The Japanese reservation in favor of maintaining the prerogatives of the emperor "as a sovereign ruler" was equivalent to saying: We accept the terms with the proviso that they are not to be carried into effect. There is not one of the terms which does not infringe—no, abolish—the prerogatives of the emperor as a sovereign ruler. Or, on the other hand, the imperial prerogatives would nullify the terms of surrender. An emperor might continue to reign, but he would not rule, if compelled to disband his army and the remnants of his navy, surrender the fruits of aggression, punish the men (other than himself) responsible for it, submit to the occupation of his home country by the military forces to which his own had surrendered, and maintain a governmental regime wholly at variance with his own will. Since these are precisely the things that the Potsdam terms specified and that must be done, the Japanese counter-proposal made no sense.

The reply of the Allied nations, delivered August 11, was not the blunt refusal that it might have been. It was an offer that the emperor might remain in his office provided he would immediately order the surrender of his armed forces and act thereafter under the orders of an Allied supreme commander. This is the proposal to which a reply is awaited as we go to press.

There are strong arguments both for and against the policy of permitting the emperor of Japan to continue in office. In favor of it, is the consideration that only he can issue a general surrender order that will be obeyed, thereby saving us from months of costly campaigning and perhaps years of mopping-up operations to dig out recalcitrant groups, and that his continuation as titular head of the government will prevent an otherwise inevitable period of internal chaos in Japan. Against it, is the thought that Japan's political Shintoism, with its claim that the emperor is the son of heaven and the Japanese people the rightful lords of the world, cannot be eradicated so long as the emperor remains on the throne. To which it may be replied that the religious sanction of political and military imperialism may perhaps be more effectively dispelled by deflating and discrediting the emperor than by making him a martyr. He is at most an ersatz god whose divinity in the minds of his own people, in other than a fanciful sense, is a relatively recent device, publicized and exploited by the warlords for their own purposes since the revolution of 1868. The popularity of the myth is wide, but its rootage is not deep.

There is no question of allowing the emperor to retain his "prerogatives." But if he is permitted to keep his

status as nominal head of the government and to exercise his constitutional functions as a means of effectuating the orders given by an Allied supreme commander—as he has hitherto perhaps exercised them at the bidding of the Japanese military clique—he may be the instrument for saving us from what can even yet be a long and costly struggle, saving his own people from catastrophe, and leading them gradually into the ways of peace and freedom. The balance, from our point of view, seems to be decisively in favor of the retention of the emperor, subject to these conditions.

Let us then believe that this is the day of peace. Yet true peace comes gradually—like sunrise, like spring. Astronomers may date these events to the second, but to our experience they come slowly and without observation. So peace comes. So indeed comes war—in the tightening of tensions, in the accumulation of grievances, in mounting antipathies and unresolved issues; then the crash of conflict. Mounting in its horrible crescendo to the desolating climax of atom bombs, it reaches the point where human fortitude and fanaticism can endure no more. The terms are given and accepted; the word goes forth; silence falls upon the thundering guns. We call it "Peace" because there is no longer war, and thank God that the carnage is ended.

And well we may. Ahead in the long future still lies the wise and patient building of the real peace. But even now, death is no longer raining from the sky. Thank God for that. The boys will be coming home. Thank Him for that. There is a chance to build a world of brotherhood and justice. Let us thank God for that, and pray that we may be humble, wise and patient as we go about it.

The World Left by the War

NO transports of delirium swept shouting throngs into the streets of America when Japan offered to surrender. Wild celebrations were reported on Okinawa and from staging ports in France where troops which had fought through the campaign in Germany awaited redeployment to the Far East. Other American troops marched singing through the streets of London and Paris. There was much excitement and a mild touch of hysteria in Chungking and in Honolulu. No one will have to be told why joy should have been unconfined in all these places. But there may be some who wonder why the news of peace should have been received so quietly throughout the United States.

The reasons, we believe, were mainly two. In the first place, the uncertainty which surrounded the news of victory cast doubt on the historic significance of the moment. Radio and press vied in warnings that the Japanese surrender offer might not be accepted. War plants continued to operate. The silence of the White House warned against premature celebrations. By the time the danger of prematurity had passed, so had any spirit of spontaneous rejoicing. But in the second place, and more importantly, Americans found it impossible to let themselves go in transports of joy because of their sober realization of the nature of the world left by the war and of the task which now must be faced by the victor nations if the defeat of Germany and Japan is to lead to something better than another Long Armistice.

What sort of world is this which the war has left us? It is a world in which myriads rejoice that the menace of Hitler and of Japanese aggression has been ended. But already, even among those with little knowledge of international affairs, there are multitudes who begin to suspect that we have only exchanged one set of problems for another of perhaps greater difficulty and danger. Certainly there is as yet no assurance that fewer in this postwar world will be hungry, or living under despotism, or forced into military service than was the case before the war. And certainly there is not yet in sight that true peace which would rest on universal freedom from want and fear, the general spread of the civil liberties which should be the possession of all men and the subordination of competing sovereignties to a world political and economic organization.

When we look more narrowly at this world which has come out of the war, surely the first thing that must impress us is the questionable nature of many of the peace decisions which have already been made. The decisions of the Potsdam conference regarding the disposition of Germany, eastern and central Europe have done more to emphasize the catastrophic plight in which Europe finds itself than to supply any reassurance that its problems are on the way to solution. The decisions with regard to Germany, which President Truman tried to defend in his radio address the night before Japan's peace bid, involve such a destruction of Germany's productive capacity that they foreshadow not only an intention to reduce the living standards of the Germans—a purpose now avowed—but a further weakening of the economy of most of the rest of Europe. Our verdict on the Potsdam decisions appeared in these columns last week. It is echoed by so well informed an observer of European affairs as Dorothy Thompson when she writes: "I believe that the Big Three agreement in Potsdam may, unless modified by practice, turn out to be a crime—against principle, civilization, humanity, history, common sense, the interests of Europe and the security and prosperity of the United States."

Potsdam had its significant silences as well as its announced decisions. Apparently the heads of the victor powers could come to no agreement on problems such as the future of the Dardanelles and the Bosphorus, on what is to be done with the Italian colonies and Mediterranean islands, on the disposition of the Germans who are to be ejected from Poland, Czechoslovakia and Hungary (they are not permitted to enter the Russian-occupied part of Germany), on the oil tensions in the Middle East, on Palestine. Moreover, beyond the many problems on which the Big Three have so far failed to reach agreement among themselves, there must be taken into account the unsettling effect on Europe of the precarious political and social conditions which obtain in France, Belgium, Italy, Yugoslavia, Greece and Spain.

Yet even this dubious outlook in Europe hardly ap-

proaches the lack of political stability which the war has left in Asia. Consider defeated Japan. We have promised the Japanese people the right to choose their own form of government when they have been completely demilitarized and have satisfied the victorious powers of their fitness for inclusion in the family of nations. But what basis for the physical recovery of Japan and for the material welfare of the 70,000,000 Japanese who are to be held within the four home islands has as yet been worked out? Consider China. Nowhere has the coming of peace been more longed for. But what assurance have the Chinese that their years of resistance against the Japanese are not now to be followed by years of civil war? Consider Manchuria and Korea. Is their "peace" to be that of exchanging a Japanese for a Russian yoke?

Consider the European colonies. Is the end of the war bringing an end of tension and bitterness and longing for change to Hongkong, to French Indo-China, to Malaya, to Burma, to India, to Indonesia? Consider the Philippines. They are to be given their independence, yes; but what is to be done to restore their ruined cities, and what to protect them against economic catastrophe when they are left outside America's tariff walls? Consider the network of American air and naval bases which it is proposed to spread across the western Pacific. Americans are told that they represent "security"; what will they represent to Russia? How many Americans yet realize the new elements of insecurity which are introduced into the entire Asiatic situation by the fact that the war, by wiping out Japan as a military power, at last leaves the United States and Russia directly facing each other on the Asiatic seaboard, with American bombing fields—stocked with atomic bombs?—pushed closer and closer to Russia's Asiatic front door?

The simple fact is that the end of the war leaves Asia in a state of almost volcanic instability and tension all the way from its eastern shores across India, Arabia, Iran and Turkey to Syria and Palestine on the Mediterranean. And there are a billion and a half people in that seething mass.

What is to be done to maintain the peace which Japan's surrender has brought in such an unstable world as this? On the political side the victors have determined, at least for the present, to rely on military occupation and policing. The United Nations Organization cuts no figure in the Potsdam decisions; there is no indication that the new world body is to have any part in the handling of Japan or of the territories from which the Japanese armies are now to be withdrawn. Three great powers that have won this victory now mean to maintain it by the force of their arms, counting on a continued identity of interest to keep peace among themselves. It is an idea that has been tried before, and with unpromising results. Metternich, the architect of the Holy Alliance, summed up past experience when he said that "you can do anything with bayonets except sit on them."

However, this consideration of the political outlook does not comprise the whole of the postwar problem, or even its most difficult part. Below the political problem there lies everywhere the economic and social problem, the human problem. Human suffering, destitution, insecurity, hunger, fear, hatred, despair—these are the legacy of the war with which we must most reckon. And for the solution of the problems which these create there is in sight all too little in the way of resources, whether of wisdom, patience, pity or of material aid.

Despite all its wealth, despite all the power which it has displayed in the war, the United States faces this human problem at home. Although there has been talk of reconversion requirements during recent months, the actual surrender of Japan is catching the national economy almost unprepared. Government authorities admit that a period of large-scale unemployment for workers who have been making war materials is unavoidable. And while it is expected that this will soon be absorbed in the demand for consumers' goods which has been pent up during almost four years of war controls, there is reason to fear that a brief boom period will be followed by severe economic dislocations when consumer demand levels off. England likewise faces the prospect of severe industrial crisis, which she means to try to solve by socialist methods. Will the United States be driven by the threat of mass unemployment to equal measures of state economic control?

Far overshadowing the human problem which the war has left in comparatively prosperous countries such as the United States, Great Britain and the British dominions is the tragic situation across most of continental Europe and Asia. Seldom in history has human misery existed in such appalling forms and to such an appalling extent. There are literally tens of millions in the war-ravaged lands who do not know where tomorrow's food is coming from, who have neither health, homes, employment nor families, and who must either be given aid during the coming fall and winter or die. The appeal made last week by UNRRA for an additional $2,000,000,000 for immediate relief admittedly will do no more than touch the edges of the problem.

Deeper than all this, however, is the crisis created by man's loss of faith. Victors and vanquished alike come out of the war torn by dread of the future. The atomic bomb has only been the culminating blow in a series of experiences which have robbed millions of that most essential of all possessions—faith that human effort is carrying the race toward something other than frustration and defeat. As we enter the postwar world, our fears outweigh our hopes. Even the formation of the United Nations is greeted with the pathetic thought, "This is the best we can obtain; let us hope that we can ultimately make it into something better." But confidence that it *will* be made into something better is sadly absent.

We believe that vast numbers are coming out of the war ready for a return to religion, in the sense that they reject the idea of a mechanistic universe and that they have found in the bitter years of war a new ground for belief in the reality and inescapability of the moral law. Yet this new recognition of the authority of the moral law may itself produce despair. Granted that the moral law operates, and that it grinds to powder men and their institutions if they disregard it, how can we, amid the complexities of such an hour as this, be sure what the moral law demands? Even more, can we hope for obedi-

ence to the moral law on the part of nations or of those giant corporate agglomerations of social and economic power which control so large a part of the life of Western man? Is it true that moral man must continue to reckon with immoral society?

The end of the war has not brought true peace, but it has brought another day of opportunity. Opportunity —that is all. True peace, lasting peace cannot be expected without healing the wounds of body and spirit which the war has left among all the nations, without a continually working sense of the requirements of interdependence, without the growth of a new ideal of mutuality. But the fostering and enlargement of these is bound to be a long, difficult process. Formation of the United Nations is hardly more than a start on that process. Meanwhile, to "keep the peace," we turn to reliance on a world policing system under the Great Powers. While this system continues in effect can the other system of voluntary mutuality grow? That is the question for which we have as yet no answer. But that is the question which must and will be answered within a generation.

Man and the Atom

IN ALL HISTORY each successive achievement of science has been hailed with acclaim as a further step in man's conquest of nature. But the latest and probably the greatest achievement of science has not been hailed with pride and reassurance; instead, it has cast a spell of dark foreboding over the spirit of humanity. The penetration into what is perhaps the ultimate source of nature's energy, the discovery of methods to release it and its final harnessing in the atomic bomb, have all but terrified the world. Has science gone too far? Is man worthy of such knowledge? Has he not violated the sanctities of nature's own secret and brought upon himself vast reprisals, perhaps the destruction of civilization and his own annihilation?

In a mood expressed in such questions as these the world reacted in profound solemnity to the astonishing announcement by President Truman that a Japanese city of 300,000 souls had been virtually wiped out by a single bomb carried by a single plane. In the twinkling of an eye, the face of the war was changed. The first bomb brought Russia hurriedly into the conflict, and a second, similarly destroying another city, brought Japan to her knees, suing for peace. But the vast relief and rejoicing over the end of the fighting has been almost balanced by the overwhelming fear of the future into which science is leading mankind.

World-wide comment on this revolutionary scientific development is charged with horror and anxiety. Representative voices from the Vatican declare that the bomb dropped on Japan is "a catastrophic conclusion to the war's apocalyptic surprises," and that it "casts a sinister shadow . . . on the future of humanity." Regret is expressed that " the bomb inventors did not destroy their creation" in the moment of its birth.

The Archbishop of Canterbury is not so fearful of the destructive use of the bomb. His fear extends to the peacetime use of atomic power. It may, he says, create widespread leisure and thus bring moral deterioration to civilization. More optimistically, President Truman promises to appoint a commission to tell Congress how atomic power can be used for the maintenance of peace. The scientists themselves are awed by their knowledge which produced the invention. Men like President Conant of Harvard, Chancellor Hutchins of the University of Chicago, Chancellor Arthur H. Compton of Washington University, and many others who participated in the three-year project which cost two billion dollars, do not conceal their anxiety lest the atomic power now in human hands will surpass the moral strength of man to control it.

At last, man's concern with an achievement of science has been transferred from the thing achieved to man himself. During the last two decades voices have been raised in warning that human knowledge and the techniques of its application were running so far ahead of man's moral and spiritual development that civilization was in danger. These warnings went unheeded, largely because they were heard only by the few who were competent to distinguish between the forms of "progress" and the moral substance of human well-being. Popular faith in science as the new Messiah which was to save the world had never met an effective challenge. The church itself shared the illusion that scientific progress was making the world better and better.

But now even the man in the street has got hold of the idea that scientific progress is not necessarily human progress. No such popular exploitation of a scientific discovery has ever enlisted his attention. He may not understand the recondite processes by which science has pushed its way into the central mystery of cosmic energy, but he knows more than he knew two weeks ago. His daily paper and his radio have told him. And however vague and general his knowledge of the laboratory process may be, he knows what the end product of the process can do. This has been demonstrated in the most dramatic and horrifying manner at the moment when the eyes of the world were intently focused upon the spot where the demonstration took place. The common man has become a scientist overnight.

But he has become more than a scientist. He has attained a better understanding of the scientist himself. The scientist is not so great a figure as he formerly was in the eyes of the common man. His stature is dwarfed by the magnitude of the thing he has done. His is no longer a messianic figure. The Messiah who is now needed is one who will save mankind from the power which the scientist has put into man's hand. It is not alone the common man who has awakened to this reality. The scientific man himself is at last awakening to it. After working feverishly for three years to outstrip our enemies in the race to produce an atomic bomb, he holds it forth in hands that tremble with thoughts of what might have been had he lost the race, and with solemn forebodings as to whether his achievement will be a boon or a bane to mankind.

No other achievement in the history of science has brought so vividly to the mind of the scientist the quali-

fied virtue of his achievements. Every scientific authority whose words we have read speaks with humility and reticence and uncertainty as to the value of this amazing knowledge which his laboratories have yielded up. Is it too much to expect that as the scientist contemplates the atom and the mighty force he has extracted from it, he will extend his mood of balanced pride and fear to a similar contemplation of the whole range of scientific development from its earliest beginnings? Is he ready to apply the qualified judgment which he pronounces upon his latest achievement to the entire scientific enterprise in Western culture? Is he ready to say that scientific knowledge is not an unqualified good, that its value depends upon something that is not science, that it is good only with an "if"—a tiny word, but a word with tremendous implications, like the atom itself. What is this "if," this qualification that attaches itself to our appraisal of every fresh release of nature's energy and every new technique for its use? It is this: We can appraise it as good only *if man is worthy of it*. The march of science must be paralleled with the march of man.

Man has not kept pace with the march of science. That is a fact all too evident as we survey the present world scene. The collapse of civilization in this unprecedented and unspeakable war is no essential fault of science. It is the fault of man. He has given little heed to the noblest ethical formula of the faith he has professed: to do justly, to love mercy and to walk humbly before God. He has sought, not justice, but his own advantage. He has not loved mercy, but has allowed his heart to harden in his own prosperity. He has not walked humbly before God, but has placed his ego where only God should be and glorified himself as the Master of Things.

The dominant spirit in science has, unhappily, abetted him in this. For science, working within its steadily narrowing frames of reference, has lost Newton's concept that he was only thinking God's thoughts after Him. Instead, science has substituted such concepts as the "*conquest* of nature," the "*control* of nature's forces," for that humility in the presence of God's creation which should cause each new advance in science to deepen man's reverence for the Creator. The religion that calls itself humanism, whose only God is man himself, has emerged from this spirit in the scientific enterprise. The march of man has not kept up with the march of science.

We are not suggesting that the march of science should be halted until man catches up. We do not hold with those who, in their terror of the possibilities now revealed in the atom, reproach the scientists for not sealing off their knowledge and refusing to bring it to fruition. Such a demand would not only be futile but, if heeded, would be an act of unbelief. Science is a gift of God to man. The Creator has reserved no area of knowledge from which man's inquiring mind is barred. In the pursuit of knowledge man is driven by a passion burning like a divine fire in his nature. In the ancient myth, Prometheus brought this fire down from heaven and started primitive man on his long pilgrimage in the way of science and the arts. But the gods were jealous that man should be possessed of knowledge which belonged to them alone. They feared for themselves as well as for him, and they punished Prometheus horribly for his presumption.

The Hebrew story gives a different emphasis. God creates man and endows him with power to rule over all nature, and with freedom to rule well or ill. In this freedom he could even disobey his Creator—a prerogative which he straightway exercised! This freedom of man was the free act of his Creator. Instead of contemplating man with divine jealousy and apprehension, God trusted him. He had "not yet finished man." It remained to make him worthy of the power over nature with which he was endowed. So began the long story which the Bible describes as man's "redemption." The emphasis in the Greek tradition is upon knowledge—knowledge is power. In the Hebrew tradition the emphasis is upon man—the man who wields this power and must be made worthy of it.

In the providence of history these two traditions united in Christianity. But in the modern era they have tended to separate. Emerging from the Renaissance, the Greek ideal set up a regime of its own. Knowledge, science, control of nature became the ruling passion of our Western civilization. With Western man preoccupied with scientific pursuits and stimulated by each marvelous achievement, the Hebrew-Christian ideal was dimmed or blurred where it was not more completely eclipsed. Science took the oriflamme from the hand of Christian faith and offered to lead mankind.

Is it possible that we have come upon the moment when our scientists will be able to see how presumptuous was this offer? Is it possible that the cosmic secrets hidden in the microscopic atom and now broken to the eye of science with illimitable possibilities of destruction, will awaken the mind of our age to its neglect of man, the agent whom the Creator himself has entrusted with this vast power? The question is a religious one. It brings to focus the long "conflict" between science and religion.

This conflict in our time is no longer expressed in overt hostility. It survives in a practical indifferentism toward religion in scientific circles. This has kept many scientists from raising the question whether man is worthy to be possessed of such vast knowledge and power as their work bestows upon him. The same mood is reflected in popular psychology which looks to science with hope of salvation. It is even reflected in the Christian church, some of whose leaders have been dazzled and obfuscated by scientific progress and have reacted by diluting their faith with a watery mixture of science to make it palatable to the "modern mind."

Dare we believe that the awe and foreboding with which scientists and common people contemplate the atomic force now available to man foreshadows a new era of understanding between science and Christian faith? An era in which the Greek and Hebrew traditions will be reunited? An era in which the untrammeled march of science will be accompanied by the march of man toward justice and mercy and deeper reverence in his social and international institutions no less than in his personal life? An era in which man will be worthy to hold the power which science gives him? The final answer to these longings is in the keeping of the Christian church.

But the scientists have their part in the answer. And they should now at last see that the magnificent work of their hands may lead only to destruction unless they join with Christian faith in making man morally capable of living in a scientific world.

The Church's Responsibility

THE APOCALYPTIC END of the war lays upon the Christian church a responsibility which it cannot evade. It must preach to modern man the good news of possible salvation. It must breathe upon the remaining embers of his ancient faith and fan them into flaming hope that the abyss into which he has stared in horror is not inevitably to engulf him. It must also, in the phrase quoted with power by Chancellor Hutchins, proclaim "the good news of damnation," since it is a gain to know without doubt that continuation in the course which we have followed is a certain road to extinction. It is the mission of the church to face man with his present inescapable choice between life and death and to bring him to a decision in favor of the unsearchable riches of life in a world whose energies all derive from God.

There is reason to believe that the conscience of the church is awakening to this responsibility. In the chaplaincy, among the men at the front, in the ranks of scientists and in the general membership of the churches there is a growing realization that there is simply no alternative to the Christian faith except destruction. No other religious faith can provide an answer to the ultimate questions which crowd the modern mind. No other has the slightest chance of laying the spiritual basis for world community. If the first planetary civilization does end in unbelievable violence almost at the moment of its birth, the Christian church cannot plead innocent of the responsibility.

To realize this is immediately to recognize how appallingly unequal the church now is to its high responsibility. The Church of Rome extols peace but unceasingly probes every fissure in the political and social structure in the interest of clerical power. Eastern Orthodoxy has emerged from the fires of a persecution unparalleled in diabolical severity bound hand and foot by the will of the Soviet state. European Protestantism has survived the war with a magnificent record of resistance to totalitarian bondage, but its contribution to world Christianity must be limited by the tragic exhaustion of its resources. American Protestantism has maintained its freedom but has used it to create and extend denominational divisions which had little relevance in the prewar world and have become a scandal in the world of today. And throughout the non-Christian world the younger churches confront older religions and the new paganism, both fired to fresh zeal by the second demonstration in a generation of the powerlessness of followers of the Prince of Peace to shape the policy of nations which have called themselves Christian.

By every standard of human judgment, the church is unequal to the responsibility which rests upon it. Measuring its shortcomings against either the task which confronts it at the end of the war or its own ancient but now imperative mission, it might justifiably yield to despair. If this is our only hope, it might be said, then indeed we are doomed. But such reasoning leaves out of account the one factor which has caused the church to survive not only epochs but civilizations. It forgets the secret of renewal which has not only given the church longevity in a world where institutions rise and fall but has made it a recurrent source of revolutionary change in the societies in which it has taken root. That secret is found not in its own strength but in the power which surges into the church again and again from its living head, the Lord Jesus Christ.

That power is available only to a church on its knees. The first mandate which the present crisis lays upon men and women of faith is to confess the justice of the judgment which hangs like the sword of Damocles over Western civilization including the Christian church itself. More than that, we must acknowledge that our condemnation is greater because we have proved ourselves to be faithless trustees of the divine word, fractious exponents of the brotherhood of the family of God, harsh advocates of redeeming love.

But the responsibility of the church does not end at the altar. It must set its own house in order. Every ecumenical tie must be greatly strengthened, beginning in the communities in which the churches stand. In this country local churches have accumulated out of the blood money of war prosperity immense funds for postwar building construction. These edifices will set the pattern of community relationships for more than a generation. Upon these buildings may rest the curse of continuing our unhappy divisions. They may also symbolize a denial of the spiritual community which is the basic reality of the Christian revelation.

The denominations, as such, must also face their responsibility for this building expansion and for their use of the great funds which they are now piling up. Every large denominational project should be held in suspension until there is evolved an ecumenical plan which will eliminate competition on the community level, insure maximum cooperation among the churches of the nation and strengthen the world witness of the Christian faith. A national council of churches which is representative of the principal functions of the churches as well as of their peripheral interests is an immediate necessity. So also is a World Council of Churches which reaches beyond Europe and whose mission of redemption is so clearly universal that it can no longer be accused of being simply the religious arm of Anglo-American imperialism.

Underlying all this is the responsibility of the church for the spiritual regeneration of mankind. The accumulating hatreds of successive wars will never be dissipated short of the collective destruction of the race unless a way can be found to make Christian repentance, forgiveness and reconciliation operative in the minds and the affairs of men. The church must find that way. Nobody else will even make the attempt.

They Did Not Die in Vain

By John Wright Buckham

WITH the growing apprehension lest the victors in this war turn victory entirely to their own advantage, contenting themselves with trying to provide against future wars by repression instead of the construction of a world peace of brotherhood and cooperation, the fear is increasing that our young men at the front may have suffered and died for a lost cause. It is clear that the church, both Catholic and Protestant, has not abandoned and will not abandon its hope of what the Catholic bishops called "the preservation of a just peace through the promotion of international cooperation for the common good of the international community." But in case this hope fails and the old regime of imperialism and balance of power is restored in a modified form, supported by our American cooperation, must we then say that all this suffering and sacrifice of life and treasure have been wasted and our youth have died in vain?

The Law of Atonement

The question takes us to the heart of human relationships—sin and suffering and salvation, where we meet the law of atonement as it is found in Christianity, the law that wrongdoing brings suffering upon the innocent as well as the guilty. The guiltless must suffer for the deeds of the guilty in order that the integrity of a righteous social order may be maintained. *Why* this should be Christianity cannot fully explain. It is not an external requirement of God imposed on humanity but is inherent in the structure of human life and relations. In other words, the moral order is such that the evil consequences of wrong motives and deeds fall not only upon the doers but upon the innocent; and those who bear these undeserved penalties in the spirit of willing devotion to a higher cause take part in redeeming humanity from evil and its results.

The Christian religion presents Jesus Christ as the consecrated revealer, exemplar and divine fulfiller of this voluntary self-sacrifice, yet not the only one who has a part in it. For all who suffer undeservedly because of the sin of others, through devoting themselves to a noble cause share with Christ in this agelong redeeming service.

Among the World's Saviors

Here is the answer to our question. The undeserved suffering and death of these young people unites them with Christ and gives them a part with him in saving the world. Quite unconsciously, it may be, on their part. Already by leaving all to follow the call of duty in allegiance to their country's command they have become, insofar as that act goes, his followers. And now by virtue of their readiness to devote life itself to a worthy cause they have borne their crosses, as he bore his, on the same pathway toward a redeemed world.

A strange way to serve Christ and share in his sacrifice, you say, by wounding and killing their fellow men! True. Yet the responsibility for this is not theirs but their country's. It is upon the cost to them that the emphasis should lie. It is what they suffered that gives them a place in the great army of the world's saviors. And because it is owing to the sins of those who cause wars, including not one side only but both sides, that they died, the unoffending in behalf of the guilty, their sacrifice has become part of the agelong atonement by which sin passes into suffering.

Well and justly do we honor the men who have died in this most terrible of all wars. This is not justifying war but giving their meed to those who laid down their lives for others in it. They have done their part, by our decree as a nation, in what was undertaken in the hope that it would mean a world of free nations living in peace and good will. Even if it shall prove otherwise (as God forbid), these sons of ours have not given their lives in vain, for theirs is part of the long redemptive process in which the guiltless bear the sins of their fellows and so at last enmity and hatred and wrong lose their power and peace and good will ensue.

They Are Not Slain!

Not only does Christian faith bring this consolation to sorrowing hearts. It brings the still deeper reassurance of continued communion with them. They are not slain. They do not lie buried in distant lands or beneath the waves—not they themselves, though their bodies may. When shall we learn to give up the identification of the spirit with the body? The dead continue to live in our minds and hearts, in the realm of the Spirit, of persons. Consciously? Yes, for us. There is good reason to believe for them also.

This is no mere shadowy, unreal, make-believe wish-thought. It is very real, as many of us have learned whose beloved have been with us in spirit for many years and have continued to give us the same kind of comradeship and joy as when they were with us in the body. "I don't see how I can live without him," exclaimed a bereaved mother. But why should she, since she may have her son with her still, and at his best, reliving the days of the past with him in that kind of communion that is purer and more truly personal than communication on the lower plane of sight and sound?

The terms in which we speak of the discarnate and the ideas which, by long usage, we attach to them—dead, gone, lost, departed—are false, unjust and unchristian. It is not the physical form that is most real but the personality. Death cannot destroy that, or take it from us.

Take heart, then, you who have given your sons. It was not in vain. By such sacrifices as theirs at last will come the defeat of evil and the end of war and all wrong and woe. They are with you in spirit and will always be yours, as long as you cherish them, ennobled and endeared by their sacrifice in the service of God and humanity.

Britain's Leftward Swing

By Cecil Northcott

THERE IS ONE major reason for the change in the direction of the British government in the recent elections. The Labor party has been working for it now for four decades. Education, agitation and enthusiastic service to the cause of the people have at last brought the party into supreme power. The leftward swing set in forty years ago when Keir Hardie arrived at the House of Commons wearing a cloth cap among all the silk toppers of the Liberals and Conservatives. He was a portent. Attlee, Bevin and Morrison are his lineal descendants.

Conservative, tradition-loving, old-fashioned Britain is really radical at heart. This time the people have spoken their minds so loudly and clearly that even the deafest Tory has had to sit up and take notice. What is it that the British people have revolted against? Put briefly, it is twenty-five years of Conservative government. The party of "privilege, property and the peerage," the party which muddled the years of 1930 onwards, the party of Munich, and the party whose aristocratic upper crust toyed with fascism and the dictators, has exhausted its opportunity. It has been swept away in an almost unprecedented landslide toward the left because the people made up their minds that no changes in policy could be expected from it. Many voted Labor not out of any fundamental belief in full-blown socialism but because they felt that a new day demanded new men and new methods and that, in any case, nothing could be worse than another five years of Conservative rule.

The Two Churchills

In the midst of all this demand for change stood the formidable figure of Winston Churchill, admired by all Britons, irrespective of party, as a great war leader and a symbol of Britain in foreign affairs. But Mr. Churchill was also leader of the Conservative party. This role was chosen by himself and was underscored in hard, biting phrases in his election campaign. His election speeches increased the doubt felt by many middle-of-the-road people about his willingness to see changes in domestic affairs which are long overdue, and he lost support by his vicious descriptions of the Labor party as one dominated by a party caucus and holding a "Gestapo" in the background. The people of Britain turned out to cheer the man who had led them through the dark days of war, but went home to vote against the other Churchill who had become an anachronistic symbol of the old order which they desired to end. These were judgments made unhurriedly by people trained in the long years of democratic action. It was a silent revolution. Not even the colossal figure of Churchill could stem the tide.

What does it all mean? It means that the government of Britain is fully and powerfully in the hands of the common people for the first time. It means that the Labor government need toady to no one. We can therefore expect changes in method and personnel which will provide strong currents of fresh air among the democratic peoples of the world. The inner group of the government is composed of able men who have had years of training in state affairs, and they will not be dominated by one master mind as in a Churchill government. Attlee is a cool, competent leader who may well develop greater powers in his supreme office. Around him are Bevin, Morrison, Greenwood, Cripps and other men of shrewd judgment and political wisdom. These leaders will not legislate for wildcat socialist dreams. They will introduce plans for public control of certain industries, such as coal mining, electrical undertakings and transport. Large sections of the Beveridge report will no doubt find their way into the laws of Britain. Upon a great number of the new social reforms there will be general agreement in the new British Parliament. Many such steps were taken by the previous government and others were projected.

A Tribute to Democracy

It is in foreign affairs however that the leftward swing of Britain may bring some of its finest results. With Ernest Bevin at the foreign office there will be a ruthless dealing with any remains of the old aristocratic approach to foreign affairs. These close preserves will be pried open by new men, and henceforth we may expect Britain's ambassadors abroad to be chosen not for their ancient lineage but for their understanding of the common people and for their contacts with the real daily life of the democracies. There will be no kind words for Franco and the puppet kings of Europe from Mr. Bevin, and he will be of the stature to express unmistakably the mind of the ordinary citizen rather than that of a privileged party. America and Russia need now be in no doubt about the voice of Britain being the voice of the British people. The "governing class caste" in Britain has had its heaviest defeat at the polls, and the people have rejected its rule which has really lasted since the days of Magna Charta. We are in every respect in a new day in British politics.

There will be, if one reads the signs correctly, less imperialistic strutting in British commonwealth affairs. The attitude to India associated with Churchill and Amery has been swept from power. That does not mean that the Indian problem will be settled easily and immediately, but there will be an even greater eagerness on the part of official Britain to see India in full self-government as soon as possible.

An End to the Romantic Pattern

On the immediate issues of the Asiatic war and its successful prosecution there will be the same determination as in the days of the Churchill government. The strategy is set and the swing to the left in Britain only underlines the British determination to play a full and worthy part in ultimate victory in the Far East. The new trend in Britain should do a great deal in American and British relationships to help both countries see and feel the common people on both sides. Britain's shady lawns,

castles and dukes are now part of the romantic pattern of an old but immensely lively and vigorous land. The revolution we have had has separated the political power which has hitherto been associated with our tradition from the romance and has placed it in the hands of the people. They are the authentic Britain. They are the men and women your G.I.'s have known in the streets and on the sidewalks, in the churches, the public houses and cinemas.

It is these British people who have voted for a new Britain, but they have not destroyed the old and romantic past. We shall still dress up in robes and ermine and wear crowns on state occasions because all those things remind us of the way we have come, and we like to know our history. But inside the elegant jacket and the scarlet robe is the workaday Britisher who has stalked into the seats of authority overnight and very quietly. Anywhere else crowns would have reeled and blood flowed. What has happened in Britain is a tribute to an old democracy which chose the bloodless way and is not afraid of the future and has no regrets about the change.

The Clerical Colony at Dachau

By Edward L. R. Elson

ON THE FIRST DAY of peace in Europe, May 9, 1945, it was my privilege to visit the heroic clergy in the Dachau concentration camp in Germany. In 1936 when I traveled in that country I got hints of what was happening to the ministers who resisted the nazis. Now I wanted to see the church in bondage, to fellowship with the survivors and if possible to make known to my own compatriots the resolute courage and enduring faith of these men of God. I was told that Block 26 of the huge camp was reserved for the clergy.

The Myriad of Dead

An epidemic of typhus was raging and 135 persons had died on the previous day. This necessitated compliance with the preventive measures prescribed by the United States army medical authorities. When this requirement had been met, I was escorted past the crematory from which 3,000 bodies were to be evacuated and buried. What a stench! I had seen the dead on battlefields but I had never experienced anything like this. Outside the building was a hill of bodies. When it functioned, the crematory could dispose of 250 to 300 bodies a day but now there was no fuel. German civilians under military direction were hauling the dead outside the camp for burial.

Through two gates, draped now with flags and welcoming slogans, my soldier guide took me, pointed down the concourse toward Block 26 and then left me to seek the imprisoned churchmen for myself. I walked between low barracks swarming with 31,000 prisoners toward my goal. Soon I found it on the even-numbered side. Here in Block 26 was the church in bondage.

Many Nationalities Present

I learned that in this one single-storied barrack building more than 2,400 clergy had been incarcerated. Of this number 1,000 had died during their confinement. On some days twelve or fourteen starved, tortured or diseased ministers made their exit from Dachau through the crematory. These churchmen represented twenty-four nationalities and both the Roman Catholic and the Protestant faiths. There were 1,598 Poles, 450 Germans, 121 Frenchmen, 92 Czechs and 63 Dutch. The Roman Catholics came from 142 dioceses and 40 orders and congregations. Two bishops, one French and one Polish, died during their imprisonment there.

On the first day of peace 1,143 survivors "lived" in Block 26. Most of them had been in robust health at the beginning of their imprisonment and a high proportion were relatively late arrivals; that is, they had come within the past three years. Nearly all of those who entered earlier were now dead. But always one or two kept the record.

To the outsider there was nothing to indicate that Block 26 contained the clergy. Nor did the inmates look like the conventional priest or parson in their unmated stringless shoes, ragged trousers and tattered shirts draped over the bony residue of a man. They ranged in age from 26 to 80 years. They slept two or three to each bunk. These double-deck affairs filled the entire barracks allowing only a single passage aisle. Seven prisoners used each small wooden clothes locker, in which they also kept their food. One small latrine room was deemed sufficient for the sanitary needs of 1,143 men.

Indignities for Clergymen

Everyone in Dachau knew about Block 26, for it was forbidden territory to all others. Here the victims of the worst cruelties were separated from the recipients of Dachau's normal barbarities. At Dachau any S. S. guard could kick, beat, torture or kill any prisoner without the slightest accountability to anyone. Here the ace nazi sadists were concentrated and they gave full expression to their perverted talents. Heavy manual labor, starvation, systematic racking of the nerves, senseless formations and drills, physical exposure, singing S. S. songs and memorizing S. S. insignia, squalor and disease were the lot of all the prisoners. But there were special indignities for men of the cloth.

For example, on Good Friday 1942 the S. S. pretended to have found one priest in possession of a sum of American money. Promptly all clergy were stripped naked, and without food or drink were marched about the camp all day in pouring rain and bitter cold. On another Good Friday a drunken *Scharführer* ordered all clerics to climb on top of their clothes lockers and stand at attention while

a designated churchman-prisoner was forced to mimic a talk to a newly married couple. When heavy snows came the other prisoners were ordered to remain indoors until the inmates of Block 26, pushing overturned tables, cleared the snow. Three times each day men of Block 26 had to carry the huge kitchen buckets from the kitchens to all the blocks. Frequently weaker or older men stumbled, spilling the contents. Then the clergy got one pot less, and for some this was the beginning of slow death.

One day an S. S. private jammed a barbed-wire crown upon a clerical head. "Tell me," said he, "who wore a crown like that? And who made it?" Whereupon the Jews present were required to re-enact the scene of Christ being crowned with thorns. Then the crowned priest was paraded along the main street of the camp.

In the town of Dachau lived the eminent biochemist, Prof. Kurt Karl Schilling, who recently, in examination by War Crimes officers, confessed to the use of at least 2,000 prisoners for his experiments. Hostile to religion in general and anti-clerical in particular, Professor Schilling especially favored residents of Block 26 for his experiments. Thirty to forty of the clergy would be requisitioned at a time to be inoculated with malaria. In one brief period 178 clergy were used for malaria experimentation alone. Some of them died and all the survivors have the disease. For the benefit of the Luftwaffe, there were experiments in vacuum chambers and ice chambers. But the most horrible of all these monstrous experiments were those with cellulitis or phlegmona, an inflammatory or suppurative process, loathsome and agonizing. Here the clergy were deemed most useful in seeking a way to extend the life-expectancy of Germans. In one series of experiments 13 out of 40 clerical guinea pigs died.

Worship in Captivity

The Polish priests seemed to be the favorite targets of S. S. venom. Out of 1,598 Poles, 789 died within Dachau. In addition to the 1,000 clergymen who died in Dachau about 1,100 died in the eighty subordinate camps under Dachau's administration. Nearly all of these were Polish priests.

One privilege granted the colony in Block 26 was the "chapel." This was a small room in one end of the barracks with a crude table on which were set a crucifix and candles. But even in this the only real concession seemed to be the provision of the table, for at night the room must accommodate 100 sleeping comrades in bonds.

Occupants of Block 26 could conduct religious services in the chapel but only for their block-mates. All other prisoners were denied the ministry of religion. For a while only the German clergy were permitted to celebrate mass or hold devotions. Later the magnanimous S. S. allowed all non-Polish clergy to conduct services. The days of manual labor were long in Dachau—6 a.m. to 7 p.m. But priests and pastors arose at 4 or 4:30 in the morning to say a mass or participate in devotional services. Never were the Poles permitted to engage in religious exercises. One of the things most frequently mentioned to me, however, was that in their fellowship of suffering Catholic and Protestant had been drawn closer to one another, yet the integrity of each faith had been preserved.

Despite its crudeness the chapel was one of the camp's show places. To it every important visitor was escorted. Then they would be taken to see the brothel where women prisoners were available to guards and prisoners alike who had the price. From the prisoner prostitutes the S. S. exacted their own commission.

Last winter during the epidemic of typhoid fever it was suggested that the clergy volunteer as nurses in the sick blocks. They had done this in the winter of 1942-43. It was promised that during their ministry of healing they might also render a spiritual ministry. Many of them responded to the appeal, but their religious work was promptly and forcibly curtailed. During the three and one-half months of the epidemic 12,000 prisoners died of the disease, including many of the nursing pastors. Only 108 clergymen committed to Dachau were released alive by the Germans.

Comfort from Outside

How was it that 1,143 of the 2,448 priests and ministers were still alive on V-E Day? Thirty inhabitants of Block 26 standing around me explained that they were alive only because of the small packages they received. It was in the fall of 1942 that the world began to reveal its sympathy for and demonstrate its pride in the churchmen who suffered for their faith by sending food parcels. The sight of parcels hauled to Block 26 would infuriate the S. S. Detecting a starving prisoner eating bread given him by one of the clergy, S. S. leaders would promptly stop all bread allowances for Block 26 for two weeks. Then the churchmen were able to survive only because they had husbanded the remnants of the merciful gifts from outside.

Why did the men who had committed their lives to God's service thus suffer? Pastor Martin Niemöller dared to declare to Hitler that "only God is my führer." He was too much for the nazis—a world figure. At Dachau he was segregated even from Block 26 and confined alone in a block at the other end of the compound. Just before the Americans arrived he was frisked away by the S. S. Later he, too, was liberated.

One of the men I met was Fr. Peter van Gestel, rector of the Jesuit College at Maastricht in the Netherlands. This 47-year-old priest was committed to the Dachau camp in March 1942. I gladly acknowledge him as a principal informant as to the facts here recorded. What offense had Father van Gestel committed?

Individual Courage

By direction of his bishop, he had distributed pamphlets and books which were not consonant with nazi ideology. Moreover, his duty dictated that he vigorously declare Catholic doctrine, contrasting it with the neo-paganism of the nazis which he was conscience-bound to condemn. And because he acted as liaison between the German, Dutch and French bishops he was accused of being a secret agent. So he found himself in Dachau.

But Father van Gestel was a clever prisoner. His Jesuit training is reflected in the accurate records of Block 26 which he kept in his little black notebook and carried on his person at all times. His record and the data kept by

several other prisoners whom I consulted are in essential agreement and are confirmed by War Crimes officers. Not only did this rugged man of faith preserve the statistics for Block 26, but during the past six months he had secretly operated a small radio on which he heard the news broadcasts from England. Only to those most trusted did he relay the news.

Another Dachau prisoner was 58-year-old Nicholas Padt, who had served 12,000 communicants in the presbytery of the Reformed Church in Zutphen, Holland. Four other ministers had been his assistants. His confinement in Dachau began December 30, 1942, because, said the Gestapo, (1) his sermons boldly asserted Christian truth and condemned nazi paganism; (2) he had toured Holland giving lectures in which he denounced the nazi way of life; (3) he was a Mason; (4) in 1936 he had served in Spain as a member of a Dutch commission on welfare and relief to the republicans and was therefore accused of being a Communist, which of course he was not; and (5) he entertained an interesting Englishman in his home, unaware that his guest was, in fact, a spy, and was therefore accused of practicing espionage for the English. The pastor himself was innocent.

Hauled up before the Gestapo, Pastor Padt was confronted with a stenographic account of all sermons and lectures he had given since 1939. He was given no trial. Passages were simply read from the Gestapo's record of his utterances. "Do you acknowledge these as being your words?" "Yes," he would say. "Do you believe them to be true?" "Certainly they are true." Then, after his Dachau destiny was outlined to him, "Do you now recant these words?" "No." Promptly he began life in Dachau.

"To my eternal satisfaction," said Pastor Padt with a note of triumph, "I have not done one day's work for the Third Reich in two years." "How was that?" I inquired. He explained that he had deliberately developed a reputation for decrepitude and laziness. "When the guards came to select a labor gang at Block 26 they looked at me, slammed me on the floor, gave me a few kicks and left me lying there. I was simply no good to them. When they left I resumed my own affairs." In the last view I had of Padt, he was lugging his few personal belongings to the delousing room preparatory to transfer to a Dutch area of the compound.

There had never been a public religious service for the prisoners at Dachau. Now, on peace day, an altar was set up at the end of Block 26 and under American auspices a service was held. Multitudes of men gathered to praise God for his mercy. It was late afternoon when the clergymen once more crowded around me in the chapel to express their gratitude for America's victory. Soon they will return to their homes and parishes—but not yet, not until the typhoid epidemic is conquered and the S. S. guards running about in the guise of prisoners are apprehended. But the courage of these men of God will be a shining light to the church in the days ahead.

BOOKS

Still to be Worked Out

NATURALISM AND THE HUMAN SPIRIT. *Edited by Yervant H. Krikorian. Columbia University Press, $4.50.*

THIS is a last year's book; but it is a book also of this year and next and several thereafter. The basic concept upon which the fifteen contributing authors are in substantial agreement, whatever their differences on details, marks the continental divide between the two great types of philosophical thought. The sum total of reality which constitutes man's cosmos—including himself, his environment, his instruments of knowledge, his ideas, hopes and purposes and the means of realizing them—is either one or two. Naturalism as a philosophy has many definitions but, to put it simply, it holds that this body of reality is one. Man is an aspect of nature; so also are his patterns of behavior and his processes of thought. His natural means of knowledge teach him all he knows and all he needs to know—and all he ever can know. The foundation of all knowledge is empirical; it must rest upon factual evidence; and scientific method is the process of checking and interpreting observed and recorded evidence so as to arrive at truth. There is no other way. A naturalism which links itself with the concept of "the human spirit," as in this title, is identical with at least one of the several positions which bear the name of "humanism."

The opposite of all this is, of course, the view that has been traditionally held by religious orthodoxy, according to which man is in some special sense a child of God (this gives him his unique value), a recipient of revealed truth (this gives him knowledge of the will of God and of his own duty and destiny), and an object of divine concern (which provides the means of grace and the hope of salvation).

It is not my purpose in this limited space to argue the issues between these two radically opposed positions. Neither of them necessarily includes everything that partisans of the other may be inclined to ascribe to it. For example, the naturalist is not necessarily an atheist or a materialist, and he need not—and, as represented by the contributors to this book, does not—equate man with other specimens of the animal kingdom. The non-naturalist is not, as some of these writers seem to imply, logically committed to a literal acceptance of the Genesis account of the creation and fall of man. The continental divide between these two views of man is not of knife-edge sharpness but is a broad and nearly level upland. The intelligent and open-minded religious thinker will, I believe, find vastly more in these essays to accept than to reject.

Yet one may be permitted to suggest—considering that their fundamental principle is to accept nothing except upon verified evidence—that some of these naturalists seem unwarrantably sure of some things which they must admit nobody has yet proved. Professor Dewey's opening chapter —and the book could not have a finer opening—is entitled "Antinaturalism in Extremis." It is not quite fair to describe those who think "nature" is not all as "*anti*-naturalists," and he seems to recognize this when he speaks of the "non- [not anti-] naturalistic" elements in Aristotle. But let that pass. His point is that, call them what you will, they are on their

last legs. Naturalism has taken the field. But it seems to me premature to conduct the obsequies of non-naturalism when, as Dewey himself indicates, the naturalistic philosophers have not yet been able even to create a satisfactory vocabulary for their system—that is, one which does not carry, in words like "mind," "self," "person," and "value," the coloration and implications of the view which they reject. He says: ". . . the most urgent need of naturalism is to work out on the basis of available evidence a naturalistic interpretation of the things and events designated by words that now exert almost complete control of psychological and societal inquiry and report." So, the naturalistic interpretation is still to be worked out! To the credit of his colleagues, it should be said that they do work it out to a very considerable degree and in very enlightening ways in the fields of ethics, religion, esthetics, sociology and the philosophy of history. But the foundation of their system is a body of presuppositions and its substance is incompletely "worked out."

Professor Dewey adds: "Until naturalists have definitely applied their own principles, methods and procedures to formulation of such topics as mind, consciousness, self, person, value and so forth, they will be at a serious and regrettable disadvantage." I should think so! These are the crucial points. It may be disconcerting to some naturalists to be told by the dean of them all that they have not yet applied their principles to these key concepts in relation to the mental, moral and spiritual life of man. The editor, who contributes an excellent but inconclusive chapter on "A Naturalistic View of Mind," had the courage to put these damaging admissions in the opening pages of the book. But if they are true, then the naturalistic representation of man's complete rootage in the processes of nature, and of the entire adequacy of the empirical method to explain everything in the earth below and in whatever heavens may be above, is rather the prospectus of work yet to be done and a hypothesis yet to be proved than a report of something scientifically established. In the famous words of that noble naturalist, Anton Carlson, in many another context, "Where iss the effidence?"

W. E. Garrison.

Books Received

Seventy Times Seven. By Rufus D. Bowman. Brethren Pub. House, Elgin, Ill., $1.50. The Church of the Brethren, with nearly 200,000 members, is one of the largest of the churches which have consistently maintained a pacifist position. In this volume Dr. Bowman, president of Bethany Biblical Seminary, gives a concise but well studied review of the historical position of this church regarding war and the relation of the church to the state, a Christian philosophy of peace, the biblical basis for non-resistance, and suggestions toward a program of peace education in the local church.

The Skalds, A Selection of their Poems with Introduction and Notes. By Lee M. Hollander. Princeton University Press (for the American-Scandinavian Foundation), $2.75. (To be reviewed.)

Build Together Americans, Adventures in Intercultural Education for the Secondary School. By Rachel Davis DuBois. Hinds, Hayden & Eldredge, 105 Fifth Ave., New York, $2.00. A teachers' guide for high school classes in a more liberal Americanism.

Design for America, An Educational Exploration of the Future of Democracy. By Theodore Brameld. Hinds, Hayden & Eldredge, $2.00. (To be reviewed.)

The Story of the Springfield Plan. By Clarence I. Chatto and Alice L. Halligan. Barnes & Noble, $2.75.(To be reviewed.)

CORRESPONDENCE

What Vatican Embassy Does

Editor The Christian Century:

SIR: It is to be hoped that no other Protestant voice will show as much utter ignorance of facts as The Christian Century demonstrated in a recent editorial condemning the diplomatic mission of the President of the United States accredited to the Holy See. To set the record right, I am an Episcopalian but because of my army work in Allied Military Government I have come to know personally Mr. Myron C. Taylor and to see the excellent work performed by his office in connection with war relief, liaison between the army and the Vatican and the handling of diplomatic affairs which could have been done only through Vatican channels.

Aside from the fact which you neglected to mention—namely, that both Mr. Taylor and his wife, as well as most of the members of the office staff in Rome, are Protestants—you overlooked the point that, by diplomatic usage and recognition, an ambassador or minister *is* "the personal representative of the President of the United States." He is personally appointed by the President and his appointment is only concurred in by Congress. The title "Personal Representative of the President of the United States to His Holiness the Pope" undoubtedly was chosen to dodge such purely anti-Catholic sniping as was indulged in by The Christian Century.

In your editorial you neglected to mention that the office of the President's personal representative in Rome during several of the war years was a valuable listening post surrounded by enemy territory, that it gave assistance to Americans stranded in Italy, that it secured through Vatican channels information on American prisoners of war in Germany, that it kept the pope informed on the trends of public opinion in the United States during the war, that it represented the United States in delicate diplomatic discussions leading toward peace and that since the liberation of Rome it has performed valuable tasks for the Allied cause. Protestant and Catholic circles, military and diplomatic figures, officials of Allied and Italian relief agencies and many who knew and loved them gathered at Rome's Ciampino airport to bid farewell to Mr. Taylor and his wife when they left for the United States.

To those of us who have been in a position to see for ourselves the good work performed by Mr. Taylor and his mission, it is too bad that one of our own Protestant journals takes the opportunity to attack Roman Catholic policies through the man who has done more to create good understanding than anyone else. Those of us who are here in Italy—and not in Chicago—hope that President Truman will see the wisdom in keeping at least a quasi-diplomatic representative accredited to the pope.

Allied Military Government, Fifth Army, Lake Garda, Italy.

Ralph H. Major, Jr., 1st Lieutenant, ADC.

Not a One-Way Street

Editor The Christian Century:

SIR: The letter from Chaplain Stephen A. Sullivan regarding the Fey articles is typical of a certain "cocky" type of Roman Catholic. Permit me to observe, however, that the shoe is by no means all on one foot. Protestantism is receiving its quota of converts from Roman Catholicism. To be sure, a watery "liberalism" devoid of either theological or emotional content is a fertile recruiting center for other faiths. But as a priest of the Roman communion told me recently, "We make very few converts among the Lutheran and Evangelical bodies of Protestantism." As one who stems from that very background, I add, 'Tis true!

First Congregational Church, Braintree, Mass.

Aaron N. Meckel.

NEWS *of the* CHRISTIAN WORLD

Labor Landslide Surprises Britain

Nation Faces Future with Confidence in the Experience and Ability of New Cabinet Members

LONDON, July 30.—There is no need in this column to remind readers of the surprising results of our election. All the prophets were false prophets, except in some measure the Labor organizers, who for months had declared that the tide of public opinion was going strongly in their favor. But their confidence was quite widely discounted. The defeat is attributed by many students of politics to a situation over which Mr. Churchill had no control. He knew that in the breakup of the coalition he could not continue to lead the nation except with a party to follow him. The only one possible for him was the Conservative, to which in his later years he had returned. Therefore he had to risk the loss which the Conservatives because of their policy might meet. At the same time he hoped to make the election, contrary to all British tradition, serve as a referendum upon the issue of whether he should finish his job. Some of the weighty Conservative organizers saw in this situation a chance to save their long entrenched forces from the wave of popular distrust which they heard approaching.

* * *

Churchill Sought to Arouse Fear of Socialism

Not one in a thousand would have refused the appeal of Mr. Churchill to finish the job if this had been made by itself. But he had to take sides, and he did it in the most unmistakable language upon the issues between the Labor and Conservative parties in their programs of social reform. He outspoke others in the alarms he sounded when he treated socialism not as it may be tried with coal or railways but as a path to despotism; his attitude expressed in strong words on the radio caused widespread astonishment and dismay.

* * *

New Leaders Have Respect Of the Nation

There has been no attempt on Mr. Churchill's part since the election to disparage the ability, power or loyalty of Mr. Attlee and his new ministry. For anyone to doubt their knowledge and experience, or to treat them as little men, is foolish. On the whole, the danger to be feared is that Labor may lean too far on academic policies. Mr. Chesterton once described a young Labor man as much more at home "with the nobs than with the mobs." There is as yet no hint, however, that the new leaders will forget the "mobs."

* * *

Labor's Course as Yet Undetermined

We shall learn in due course how Labor will implement its policy, but there are few here who dread hasty and ill constructed changes. In foreign policy the new government will take up the tasks for which Mr. Churchill and Mr. Eden bore the public responsibility. Mr. Attlee and others have had their part in the plans which are now to be put into action. Mr. Bevin is a man of bold speech where such is called for, and by no means lacking in foresight and circumspection; he acts firmly when the hour comes and does not keep a way open for retreat. No one need doubt his firm agreement with the policy of the Allies. The new chancellor of the exchequer, Mr. Dalton, has an expert's knowledge of economics as well as long experience in public affairs. Sir Stafford Cripps, who goes to the board of trade, and Sir William Jowitt, who becomes chancellor, are eminent lawyers.

* * *

Margot Asquith Dies At Age of 81

The death of the Countess of Oxford, known to all readers of her autobiography as Margot Asquith, marks the breaking of a link with the past. We cannot forget that she was a friend of Gladstone and of Jowett of Balliol. Margot Asquith told of her own life with the vivacity with which she did everything else, and she showed the absence of any fear when she took her pen in hand. Through the 51 years since she married Lord Asquith, and in her father's home before that, she was a distinguished figure in English political life. It is also as a wit and the center of a society of wits that she will be remembered; she represented a strand of British social life that will not be forgotten.

* * *

Bishop Pleads for Reunion With German Clergy

The Bishop of Gloucester in a letter to the *Times* writes of friendship through the churches. He declares that all thoughtful people desire the restoration of a peaceful Germany to the comity of nations. He admits there are penalties to be imposed but declares that since many of the nazi crimes were committed against their fellow countrymen, "what is needed is the liberation of the German people from two evils, militarism and nazism." How can this be brought about? The bishop believes that it can come only through the power of Christianity, that the beginning of friendship must be "through the friendship of the churches," and that this does not need to be started from the beginning. There are many in Britain, he says, who had friends among the German clergy before the war; they should now ignore political differences and meet all on a purely religious basis.

EDWARD SHILLITO.

Argentine Protestant Youth Protest Catholic Teaching

A petition urging revocation of the Argentine government's decree enforcing the teaching of the Roman Catholic religion in schools has, according to Religious News Service, been sent to President Ferrell by the Argentine Federation of Evangelical Youth Groups, which includes 50 Protestant youth organizations.

Churches to Seek $50,000,000 Fund

The Committee on Overseas Relief and Reconstruction to Direct Spending over a Four-year Period

NEW YORK, Aug. 1.—American Protestant churches are planning to raise at least $50,000,000 for their overseas relief and reconstruction program over a four-year period beginning July 1, according to a statement issued by Leslie B. Moss, executive director of the Church Committee on Overseas Relief and Reconstruction with headquarters at 297 Fourth Ave., New York city. Of this amount $19,132,500 represents the combined program of the Protestant churches as represented in C.C.O.-R.R. The rest represents the amount which will probably be sent by individual denominations through their "family" churches overseas and to special interest projects not represented in the united undertaking. These figures do not include the ongoing mission program of the churches, but only those overseas obligations specifically stemming from the war emergency.

Participating Denominations

Denominations participating in the united program to raise $19,132,500 include: Northern Baptist, Southern Baptist, Seventh Day Baptist, United Brethren in Christ (Old Constitution), United Brethren, Church of God, Congregational Christian, Disciples of Christ, Evangelical, Evangelical and Reformed, Friends, Lutheran, Moravian, Methodist, Presbyterian (U.S.A.), Presbyterian (U.S.), Protestant Episcopal, Reformed Presbyterian Church of N. A., Reformed Church, Christian Reformed, United Presbyterian, Assemblies of God, Church of the Brethren, Churches of God in N. A., and Universalist.

While plans are being made in terms of a four-year period, Dr. Moss pointed out that the heaviest load of need is immediate and urgent. The four-year budget has therefore been worked out on a graduated scale and calls for the largest amount, $6,440,000, for the year 1945-46. Of this sum, $3,585,000 will go to help the continental churches of Europe get on their feet and re-establish their programs.

To Rebuild Churches

Items in this field will include providing temporary church shelters in completely devastated areas or temporary repair of churches bombed beyond use. One of the most urgent items in all requests from Europe is for Bibles and for religious literature produced in America during the war years. This request represents in part a new demand because of reawakening religious interest and in part replacement of large and small stocks destroyed through bombing.

Another major item will be provision of scholarships for training lay workers and new members for the ministry. Special help is being sent to CIMADE, the Protestant youth organization which is

doing outstanding work among displaced persons in bombed-out centers of France.

The great question mark of the program for the coming year will be Asia. If the war should end in the Pacific, many times the $900,000 called for in this year's budget could be efficiently used within a very short time. As new areas reopen, the four-year estimate of $5,000,000 will certainly be increased. China, where $2,800,000 will be sent for special assistance, is still the first concern.

In India the war-related famine crisis is past but its devastating effects are still present; $50,000 will be sent to this area. Medical supplies are already being sent to the Philippines, and it is hoped that a great deal of help will soon be available to these people who are outside the field of UNRRA activity.

Aid to Native Workers

It is too early to state what help will be needed or can be sent to Burma, Thailand, Malaya, the Netherlands East Indies, Korea and Japan, but the need in all these countries will be vast. Of special concern to the Church Committee for Relief in Asia is temporary aid to native Christian workers who serve in independent churches which can look to no mission group for support.

Other items represented in the budget are orphaned missions, aid to Bible societies, War Prisoners Aid, ministry to children through the American Friends Service Committee, ministry to women and girls, and the World's Student Christian Federation.

The budget for the next four years nearly triples the 1940-44 gifts of the churches through the same channels; during that period they gave $6,132,500. In the same period, it is estimated, the total church gifts for emergency relief, including direct gifts to denominational churches overseas, amounted to some $11,-200,000.

Large Funds Allocated

Many of the large denominations have set up postwar rehabilitation and reconstruction bodies, but the objectives of these are not uniform; so it is difficult to draw comparisons or to know the exact amount which each will allocate for overseas relief. Outstanding are the Presbyterian, U.S.A., goal of $27,000,000, recently announced; the Methodist fund of $25,000,-000, which has already been raised or pledged in that denomination's "Crusade for Christ"; and the Northern Baptist program of $14,000,000. Southern Baptists will raise $10,000,000. The Protestant Episcopal postwar fund, which started at $5,500,000, now calls for $10,000,000. The Evangelical and Reformed Church is raising $2,000,000. The Congregational Christian Churches will raise over a three-year period $4,500,000 supplementing the regular benevolence budget. The United Presbyterians have a two-year postwar fund of $2,125,000; the Church of the Brethren, $2,000,000; the Church of God, $1,250,000 (tentative). Several denominations will adopt plans at meetings this summer. Lutheran World Action has raised over $2,000,000 for purely emergency work and is raising $10,000,000 in 1945-46, of which $6,000,000 will go

(Continued on page 965)

Urge Aid to Nisei As They Relocate

Friends Warn that Responsibility Must Not End with Closing of Centers and Return to Coast

PHILADELPHIA, July 30.—The American Friends Service Committee is urging church and community groups to organize hospitality for Japanese-American relocatees wherever they may settle. The number to be relocated during the next few months is double the number relocated during the past two years. If these 60,000 Americans of Japanese ancestry do not find housing and occupation quickly, they will be left helpless when their camps close in December. The emergency will not end when the government dissolves the WRA but will become the responsibility of the public.

Chicago leads the nation with 12,000 relocatees. Philadelphia is second; Los Angeles will be third. These people are victims of war and of man's fear and greed. Evacuation has cost the total group over $50,000,000 a year in loss of income and in forced sales. They need aid in finding employment, so that they may help themselves. Still more, they need the ministry of brotherhood and understanding.

* * *

Seattle Students Help Returnees

The Quakers report a striking example of help at Seattle, Wash., where students representing five races have given a hand to nisei returning to hostile communities and ruined premises by working with them at repairing and painting houses, pruning fruit trees, clearing farms and performing other tasks necessary in re-establishing homes.

According to Burton S. Hill, Quaker pastor, the Cincinnati hostel has already had a real impact on the religious life of the city. Supported by the Cincinnati and other near-by Friends meetings, the hostel has greatly facilitated relocation of 500 to 600 Japanese-Americans. The eastward trend of relocatees has kept the house filled to capacity, and a neighboring house is used as a family unit. A citizens' committee, representing various groups, has been established to integrate these newcomers in the life of the community.

* * *

Aid for Infants To Cease

Japanese-American babies born during the past 30 months in relocation centers have been welcomed with gifts of clothing from the service committee. Baby clothes contributed from all over the country have been assembled in small bundles and sent to the new mothers. When this project closes in August, prior to the closing of the camps, 3,500 babies will have received such gifts. In addition, the Friends have sent over a ton of baby clothes to the camps for distribution.

* * *

Gandhi Commends Quaker Philosophy

Mahatma Gandhi has expressed his great sympathy with the religious philosophy of the Friends, saying that it is closer to the ideal way of life as understood in India

THE STORY OF THE
CHRISTIAN YEAR
by
GEORGE M. GIBSON

Here is concrete and illuminating support for the Protestant churches, especially those with evangelical leanings, to make the fullest and best use of the church calendar tradition.

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than are any other interpretations of Christianity. He is particularly in accord with the Quaker conviction of the power of nonviolence and of accomplishment through good will. This opinion of Gandhi has been reported to the American Friends Service Committee by John Scott Everton, who visited the Indian leader at Panchgani just before returning home after a year's service for the committee in India. Evening prayers at Gandhi's home, says the Quaker visitor, combined the best in living religions, beginning with a Buddhist call to worship and continuing with readings from the Koran and Parsee prayers.

* * *

Urges Continuance of Ambulance Unit

Gandhi expressed a hope that the work of the Friends ambulance unit in India would go on and that Americans would continue to participate in it. He spoke warmly of what had been accomplished, Mr. Everton reported, but felt strongly that the future emphasis of the unit's work should be on rehabilitation rather than emergency relief. During recent months the Quaker program has already shifted in that direction. The mahatma said that Friends units in India, because of the nonpartisan basis of their work, have an unusual opportunity to interpret indigenous agencies to the government and to create good will between groups within India as well as between India and the United States.

* * *

To Survey Relief Needs In Germany

The service committee has announced the arrival in Germany of Alice Shaffer of Chicago as a commissioner to investigate the possibilities of Quaker service in Germany. She is on a three-month leave of absence from her work as chief of the welfare branch of the division of international labor, social and health affairs of the U. S. state department. Miss Shaffer was the service committee's representative at its Berlin center in 1939 and 1940, and in 1941 visited Cuba, Costa Rica and Paraguay for the U. S. Children's Bureau.

CHARLES DANIEL BRODHEAD.

Film on Navy Chaplaincy Is Released

"Navy Chaplain," a 16 mm. sound motion picture on the training and work of chaplains in the navy, has been released for showing by religious organizations and church groups. It may be secured by writing to the Chaplains' Division, Bureau of Naval Personnel, Navy Department, Washington, D. C., or to the nearest Office of Naval Officer Procurement.

Methodists Reduce Indebtedness

Indebtedness of the Methodist Church was reduced nearly one-third, or $11,909,303, during the past year, it was announced at a recent meeting in Chicago of the denomination's commission on world service and finance. Other quotations from the report, as given by Religious News Service, show that Methodists during the past year contributed $21,598,525 for benevolences and $93,354,786 for local church maintenance, besides $17,000,000 to the "Crusade for Christ." Total membership of the denomination was given as 8,046,129.

Covenanters Are Honored by Scots

Service Held on Site of Ancient Battle for Rights of Conscience—Lack of Housing Becomes Serious

EDINBURGH, Aug. 1.—The part played by the Covenanters in Scottish history is not allowed to be forgotten. Toward the end of June an open-air service was held at Bothwell Brig, the site of the famous battle in which 4,000 untrained men of the Covenant faced 10,000 trained soldiers under the Duke of Monmouth. The service included the singing of the old 124th Psalm. As it was raised, the worshipers must have thought of the days when men were prepared to sacrifice even their lives to preserve liberty to worship God according to conscience—days when such a service as they were engaged in would have needed to be held in secret and under deadly peril. The large number of the congregation which gathered for the celebration showed what a place the story of their Covenanting ancestors still holds in the hearts of the people.

* * *

Tie with French Covenanters Discovered

On a recent short visit home, Donald Caskie, minister of the Scots Church in Paris who because of his daring exploits in helping his fellow countrymen to escape during the German occupation has been nicknamed the "Scottish Pimpernel," told something of the stubborn resistance of the Protestant church in France. On one occasion when Caskie was seeking permission to visit his compatriots interned at St. Hippolytte du Fort, and had been refused by the military court, an official of high standing happened to enter. He came to Caskie and asked: "Did you say St. Hippolytte du Fort? Why, that is where my forebears were interned; they were Huguenots. And is that where they have incarcerated the sons of the Covenanters?" In a few minutes he obtained for Caskie the permission he required, and then said to him: "You are the son of the Scottish Covenanters, and I of the French Huguenots. You and I must stir up the spirit of the Covenanters and the Huguenots that is in us, and shoulder to shoulder we shall assail and overthrow the enemy that is seeking to enslave the souls of men, as our worthy forefathers did in days of yore."

* * *

In Memory of Paul Jones

An odd link between Scotland and America was strengthened the other day by a little ceremonial which took place in the remote parish of Kirkbean, near Dumfries, at which a baptismal font designed by the well known sculptor, George Henry Paulin, with bronze plaques, was presented to Kirkbean church by officers and men of the U. S. navy now in Great Britain in memory of Paul Jones, founder of the American navy. Paul Jones was born at Kirkbean in 1747. The presentation service, which was held July 15, was conducted jointly by the minister of Kirkbean, Archibald Main, formerly professor of history at Glasgow University and an ex-moderator of the Church of Scotland, and a U. S. navy chaplain, E. H. S. Chandler of Boston.

* * *

Housing Shortage Becomes More Acute

The ever growing acuteness of the housing crisis has been engaging the attention of civic and church authorities alike. Already, before the return of men and women now in the forces abroad, there are many hundreds of families in Scotland alone desperately seeking accommodation for themselves and their children. While Scotland did not suffer to anything like the same extent as England from destruction by air raids, the absolute cessation of building for nearly six years has led to a shortage of houses which is not likely to be made good for a considerable time. The church has been approaching civic authorities, asking them to requisition any empty houses or shops, and also to provide additional fuel and separate cooking facilities to people who are willing to share their homes with others. The need is so great that one feels if something drastic is not done our returning soldiers may be goaded into a mood of sheer revolution. Among those who are desperately situated are aged ministers compelled to retire from their charges.

* * *

Army School of Religious Instruction Held

Recently there was held in Cuxhaven, Germany, the first of a series of courses for men of the 51st Highland division who desire instruction in the Christian faith and for those who wish to be prepared for church membership. Over 250 attended, including Presbyterians, Anglicans, Methodists, Baptists and Roman Catholics. In the mornings students were divided into denominational groups. Each evening there was a lecture for the whole school, followed by discussion and questions. A popular feature was a "brain trust." The questions asked showed a keen interest on the part of the men, one of the subjects most frequently introduced being the impact of Christianity upon social conditions. The spirit of sectarianism was remarkably absent in the school. Already some 900 other men from the division have given in their names as desiring to attend similar courses which will be held during the next few months.

* * *

Ancient Order Revived In Scotland

For the first time since the days of Mary Queen of Scots, a meeting of the Scottish members of the Order of St. John was recently held in Edinburgh to petition King George for a revival in Scotland of this order under the ancient title of the Priory of Torphichen, and to institute in Scotland a foundation for the carrying out of humanitarian service. The order, which claims to derive from the Order of the Knights of St. John of Jerusalem, was originally devoted to the care of the sick and suffering, and came to Scotland in the 12th century. It was resuscitated in England in 1827, with the reigning king as sovereign head. For many years, the order's ambulance association has worked with the Red Cross in Scotland.

GEORGE CARSTAIRS.

Stearns Upholds Freedom of Ideas

President of the University of Colorado Supports Faculty in Controversy on Unhampered Expression

BOULDER, COLO., Aug. 4.—When Robert L. Stearns returned after two years in government service to his position as president of the state university here, he found a controversy demanding his attention. Local super-patriots had lodged objections to certain speakers, including Frances Perkins and Harry Bridges, who had been brought to the campus for convocations, and had protested to the board of regents. Then four faculty members who had been outspoken in their progressive principles, one of whom had also been instrumental in selecting the speakers, failed to receive salary increases due them. President Stearns immediately met with the regents. The salary raises were granted, and the president in a radio address spoke words which could not be mistaken. "So long as I am head of the University of Colorado," he said, "freedom of expression will be maintained. . . . What at one stage in our development has been heresy has become with broader understanding prophetic vision. There is greater need now than ever before, what with so many students returning to the campus from the armed services, for the dissemination of liberal attitudes toward new methods and ideas." A faculty meeting held shortly afterward voted unanimous approval of the president's stand and expressed complete confidence in him.

* * *

Justice Rutledge Speaks On Freedom of Ideas

Boulder heard further words on freedom when Supreme Court Justice Wiley B. Rutledge, who attended the university and later served as dean of its law school, returned as is his custom for his annual vacation. He was pressed for interviews and addresses, in one of which he said: "We are living in both a creative and a skeptical age. Can we with this capacity for infinite power and growth go along and keep a scientific skepticism within bounds? It must not be allowed to go beyond inquiring into facts until it tears down our faith and our respect for the individual. This great power would then mean destruction of our race and perhaps of civilization, maybe not too far in the future." In his emphasis on the old freedoms, Justice Rutledge continued: "If the time ever comes when we burn our books, or when some leader says, 'You must believe no other ideas than mine,' or when we are denied the right of holding to our own faith, then there will be no America."

* * *

Opponents of Conscription Speak on Radio

One of the Denver radio stations is carrying messages by outstanding leaders of the state in opposition to compulsory peacetime military conscription. Among those who are speaking on the weekly programs are George W. Brayfield, president of the Colorado federation of labor; J. Paul Gourlay, president of the state education association; Harvey R. Solberg, president of the Rocky Mountain farmers' union; Mrs. William A. Culpepper, president of the Denver parent-teacher council; United States Senator Edwin C. Johnson; and Fr. Hubert Newell, superintendent of the Catholic schools of the state.

* * *

And So Forth

The traditional summer union service of the downtown churches of Denver, held in the Greek theater of the Civic Center, is now in progress.

Owen Lattimore, authority on Asiatic affairs, recently gave a series of lectures at the University of Colorado. He pointed out that the most important part of the new international organization lies in such agencies as the Economic-Social Council.

Vigilantes ride again, reminding us of the old west. The occasion is that of cattle rustling for the black market. Cattle thefts are reported on the increase as meat becomes more scarce.

CLARENCE W. KEMPER.

Study Liquor Problem

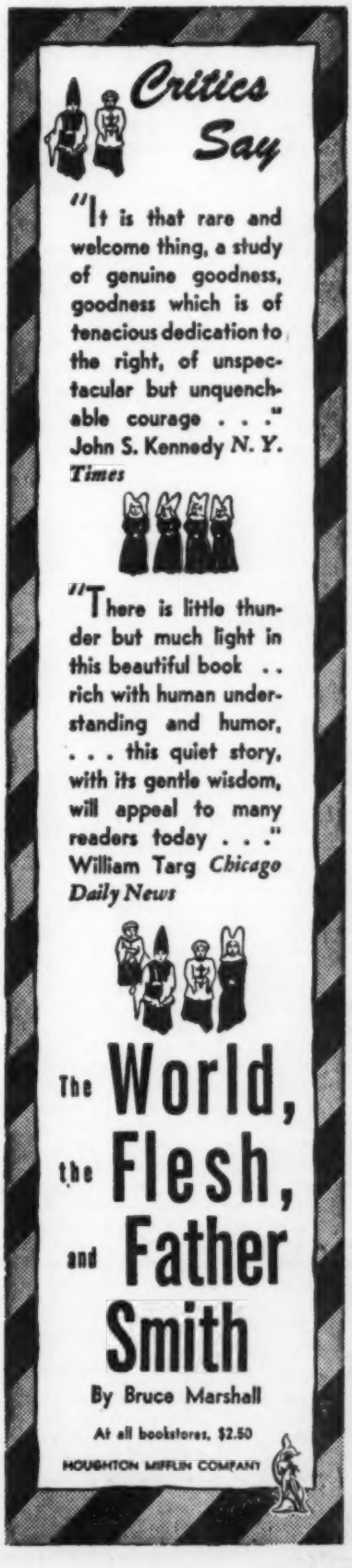
Various Aspects Considered in Third Yale School of Alcohol Studies

NEW HAVEN, CONN., Aug. 3.—One hundred twenty-seven men and women from 33 states and six from Canada are attending the third summer session of the Yale School of Alcohol Studies housed this year in the buildings of the Yale school of law. Mornings are given over to lectures by 33 authorities in this field, and afternoons to sessions of four seminars—education, ministers, legal and therapy. As in its two previous sessions, the school is under the sponsorship of the Laboratory of Applied Physiology, with the National Education Association and the Federal Council of Churches cooperating by aiding in the selection of lecturers and the recommendation of students for fellowship grants.

Many occupations and points of view are represented in this summer's student body. Among those enrolled are 7 representatives of the liquor trade, 4 from various agencies of the W.C.T.U. and 6 from other temperance bodies, 4 Roman Catholic priests, 42 Protestant ministers, 2 members of state liquor control commissions, 6 city court officials, 11 officers of the Salvation Army's social service department, 3 business men, 2 attorneys, 3 physicians, 6 college teachers, 6 public school officials and 9 high school teachers. Most of these are people who in their everyday work deal with some phase or other of the alcohol problem. Some will lead in setting up regional church conferences on the subject and others in bringing the school's point of view and materials before teachers.

Almost every conceivable aspect of the problem is being discussed. The lectures deal with such topics as the effects of alcohol on the central nervous system; the relation of frustration, aggression and anxiety to inebriety; alcoholic mental disorders; drinking as a folkway; various forms of control; public care of inebriates; and pastoral counseling of alcoholics. Director of the school is Dr. E. M. Jellinek of the Yale staff. His assistant is Francis McPeek, director of the department of social welfare of the Washington, D. C., federation of churches.

E. RALPH WIBORG.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Industrial Stress Looms in Detroit

Churches for Most Part Feel Helpless in the Face of Certain Postwar Labor-Management Tensions

DETROIT, Aug. 2.—No one here likes the nation-wide publicity which such magazines as *Harper's* and the *Nation* are giving the labor-management tension now threatening this great industrial area; but no one seems to know what to do about it. Detroit is the center both of the nation's most individualistic industrialists and of our most aggressive and self-conscious labor unions; hence the stage seems set for serious trouble when industry, confronted by loss of vast war contracts, challenges the security of hundreds of thousands of workmen in the layoffs inevitably ahead. Divisiveness within labor's own ranks and lack of maturity and responsibility also make for instability. Meanwhile, with management consistently refusing to admit religious leaders as third-party counselors in discussions with labor, and with labor convinced that the churches are bulwarks of middle-class privilege and reaction, most pastors feel helpless in the face of what they fear is impending disaster.

* * *

Efforts to Resolve Tension Are Made

There are, however, some signs of hope that the misunderstandings between labor and employers may be resolved. Although many of the automotive industries second the National Association of Manufacturers in refusing to approve the Johnston-Green-Murray formula for solving postwar industrial difficulties, the Detroit board of commerce, which embraces many of the city's manufacturing as well as commercial interests, has come out in support of it. Again, while the newly incorporated "United Sons of America" takes in much of the spirit, purpose and personnel of the old Ku Klux Klan in this locality, there is some comfort in the news that Gerald L. K. Smith has found it necessary to transfer his movement's spacious headquarters from the city's leading bank building to more modest accommodations elsewhere. On the anti-fascist front, Claude Williams, Presbyterian industrial chaplain and director of the People's Institute of Applied Religion, is conducting a two-week series of revival meetings in one of the Negro civic centers, with "Bible sermons on housing, health, jobs, elections, reconversion, collective bargaining and brotherhood" as counter-inducements to the proletariat to support genuinely Christian and democratic principles in their struggle for a better world.

* * *

City Election Approaches

Detroit is heading into another election for mayor and nine members of the non-partisan common council. Candidates for nomination in the Aug. 7 primary include representatives of almost all cultural and racial elements in the city. To all candidates, the Detroit council of churches has issued an appeal that in campaigning they "abstain from such remarks and references as are capable of producing religious, racial or other forms of divisiveness in the community's life." The League of Women Voters and the Detroit Citizens' League have given wide publicity to the platforms and positions of the aspirants on various civic issues.

* * *

Michigan Has Religious Workshops

Eighteen regional meetings of "community representatives of major occupational groups for the development of good will and mutual understanding" are being sponsored throughout the state this summer by the Michigan council of churches. A workshop designed to improve the teaching of religion and religious attitudes is a feature of the University of Michigan's summer school. Catholic, Jewish and Protestant leaders constitute the faculty, of which Edward W. Blakeman, religious counselor at the university, is dean.

* * *

Methodist Bishop to Attend Stockholm Conference

Raymond J. Wade, Methodist bishop of the Detroit area, plans soon to go to Sweden, where at the earliest opportunity Methodists of the eight nations comprising the Stockholm area will meet to elect a bishop, as authorized by the last General Conference of the denomination. This being part of the larger prewar area of 16 European countries under Bishop Wade's supervision, he will at the same time investigate the needs of the churches throughout central and northern Europe for the Methodist commission on overseas relief.

* * *

And So Forth

Under the auspices of the Zionist organization of Detroit, volunteer workers recently made visitations throughout the city to enlist registration of the common will "for the creation of a Jewish commonwealth in Palestine." Rabbi Leon Fram of Temple Israel is president of the local organization.

Meeting here for their 46th annual cabinet meeting, the Gideons International on July 22 had representatives speaking in 150 Protestant churches of the city.

A solemn high mass of thanksgiving marked the observance on July 22 of the 60th anniversary of the founding of SS. Cyril and Methodius Seminary, the only Polish Catholic theological school in the United States.

A campaign for $150,000 for the proposed new building and location of Phyllis Wheatley Home for aged Negro women has been launched by the African Methodists of this area.

The newly established Congregation Beth Aaron has begun the erection of a synagogue which will provide facilities for both worship and religious education in the northwest section of the city.

The retirement of H. T. Weber, long identified with St. Matthew's, the oldest Lutheran church in the city, removes from active service one of our most ecumenically minded pastors. Ernest E. Spoehr, formerly of Divinity American-Lutheran Church in Akron, has been installed as the new pastor.

Norman C. Dittes, for 17 years pastor of the First Evangelical and Reformed Church here, has accepted a call to the leadership of St. Mark's Church of the same denomination in Philadelphia.

T. T. BRUMBAUGH.

Many Problems Face Australia

Future Viewed with Uncertainty—Soil Expert from Washington Invited to Study Severe Erosion

MELBOURNE, AUSTRALIA, June 6.—We in Australia know that we should feel elated at the end of the war in Europe, but the immediate emergence of serious postwar problems on the Continent makes us realize there is little in the present outlook to cause elation. We are still in the dark as to what really happened at San Francisco, although it has been more than suggested that our diplomats did not make a grade-A showing there. In any case, we still have serious responsibilities in the Pacific, as the casualty lists grimly remind us. Most of the country is in the grip of one of its greatest droughts, just when we need to produce more food. Since next year is election year, the scene at the moment is marked by confusion and uncertainty. The Labor government is using its large majority to steamroller through Parliament some contentious legislation, such as that providing for government control of banking and airlines.

* * *

American to Study Problems Of Soil Erosion

Hugh H. Bennett of Washington, D. C., has been invited by the Australian government to make a survey of our problems of soil erosion and to suggest a solution. We hope that his visit will as soon as possible result in an end to the dust storms which plague us intermittently for many months of the year. But of course erosion's dire results go far beyond inconveniencing urban dwellers. We are glad the commonwealth is at last making a move in this matter, for the state administrations have all too obviously been unwilling or unable to take effective action; they are too busy analyzing particles from dust storms to prove the dust came from some other state and thus could not possibly come within their jurisdiction. The late W. S. Gilbert would have found words to describe this criminal clowning, but your correspondent's vocabulary is inadequate for the elevated theme.

* * *

Methodists Elect Officers

The Methodist Federal Conference, which has just ended its sessions in this city, appointed A. R. Gardner to succeed J. W. Burton as missions secretary. Mr. Gardner has not had any experience in the mission field, but comes to his new task with a good reputation as a parish minister and an airforce chaplain. Mr. Burton begins a three-year period as president-general of his denomination throughout Australia. He will probably visit the United States about August of this year on a preaching and lecturing tour, with special emphasis on missions in the Pacific, a subject in which he has been vitally interested during his 21 years as missions secretary. The new secretary-general of the Methodist Church of Australia is T. C. Rentoul. It is the standard practice for the secretary-general to become president-general at the next

meeting of the federal conference—i.e., in three years' time.

* * *

Alan Tory Will Speak In United States

In August, Alan P. Tory, minister of St. Stephen's Presbyterian Church, Sydney, will leave for a six-month visit to the United States and Canada. Among other engagements, he is to deliver lectures on the Earl foundation at the Pacific School of Religion in Berkeley. He will also preach in several of the large cities farther east. Mr. Tory, who came to Sydney from the ranks of the Presbyterian Church of England, had some years as a practicing journalist before he entered the ministry. As a broadcaster and contributor of articles to leading newspapers, he has exercised a far-reaching influence in his own state and beyond. During his stay at St. Stephen's, a highly popular afternoon forum has been inaugurated.

* * *

And So Forth

On May 30, American and Australian flags flying at half-mast over city buildings throughout this country silently commemorated those whom you have lost in war. No services were held, but a considerable volume of publicity directed attention to this observance here of one of your national days. Many of us saw in this particular happening a valuable sign of Australia's broadening horizons.

R. Wilson Macaulay, who visited the United States two years ago for the Princeton conference, is being asked by the federal assembly of the Presbyterian Church to continue for a second term of three years as moderator for Australia. This is a very unusual procedure, but a well deserved tribute to Dr. Macaulay's statesmanlike leadership. The Assembly of his denomination is to meet in Melbourne Sept. 12.

ALLAN T. MCNAUGHTON.

CHURCHES SEEK FUND

(Continued from page 961)

for overseas reconstruction, including aid in rebuilding the Lutheran churches of Europe. Missouri Synod Lutherans have oversubscribed their fund of $5,000,000.

It should not be presumed, however, that all these funds will be spent primarily for overseas relief and reconstruction. Most of them have been broken down into expenditures for the "home" and "foreign" fields.

Besides these campaigns in money, church people are beginning to think seriously in terms of sending help in kind to the people of devastated areas. The Brethren Service Committee has been a pioneer in this field with its "Heifers for Relief" program; its goal is $1,000,000 in cash, $1,000,000 in goods. Mennonites have sent large quantities of clothing and other material aid. The American Friends Service Committee, which combines a church and a secular appeal, has been getting supplementary food concentrates, vitamins, clothing and medicines into areas close to the actual scene of conflict all during the war, especially in China, India, France and North Africa, and has established a $3,000,000 world relief fund.

Last fall the Church Committee on Overseas Relief and Reconstruction cooperated with the Jewish and Catholic groups to send 15,000,000 pounds of cloth-

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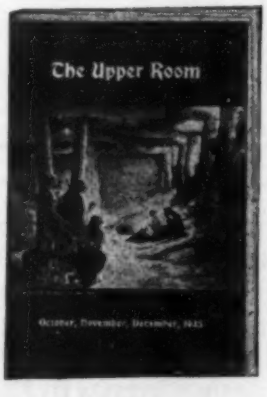

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ing overseas. A large amount of this was distributed in UNRRA's Near East refugee camps. Individual churches throughout the country aided the UNRRA drive in the spring of 1945 with personnel and facilities. At the present time 19 denominations are organized, again under C.C.O.R.R., to send 500,000 Christmas packages of food and clothing for distribution through the churches of whatever devastated areas can be reached by the end of the year.

There is a persistent and growing demand from Christians in America that a channel be provided to send continuing material help in a way and to an extent that reflects the very real concern of Christians of this country for what is happening to their fellow Christians in the devastated areas, and the Church Committee on Overseas Relief and Reconstruction is taking the responsibility of channeling these denominational plans into a concerted effort. ELSIE THOMAS CULVER.

Good Templars Express Opposition To Peacetime Conscription

Opposition to peacetime military conscription was voiced in a resolution adopted at the triennial convention of the National Grand Lodge of the United States, International Order of Good Templars, which met at Worcester, Mass., June 8 and 9. The resolution declared that military conscription in time of peace is unnecessary, undemocratic and a danger to peaceful relations with other nations. It called for the participation by the United States in a league which would at the earliest moment include all the nations of the earth, and would safeguard against further wars and promote friendly intercourse for the economic and social advancement of all concerned.

C.P.S. Men to be Discharged On Point System

A point system based on length of service and dependency, corresponding to that employed by the military forces, will be used in the demobilization of Civilian Public Service men, it has been announced by Selective Service. A three-man demobilization board has been set up to handle the procedure. It is hoped that complete statistics will be available so that discharges may begin during August. During the first year, it is expected that some 850 men will be released, a number representing a percentage of C.P.S. men equal to that of discharges from the armed forces. As with the latter, the question of whether an individual's services are essential to work of national importance will be considered.

Seek Racial Equality

Chicago Committee Asks Department Stores to Abolish Discrimination

CHICAGO, Aug. 8.—The mayor's committee this afternoon agreed to call a meeting of the owners of the big State street department stores to consider the abolition of their policy of not employing Negroes as clerks. This decision represents one of the most tangible results of the full-time work for racial reconciliation of George Houser and his associates on the Committee on Racial Equality here this summer. Some time ago they discussed the matter with State street store owners and got nowhere. Then they took a public opinion poll at the doors of the stores, interviewing more than 1,600 customers. They learned that 68 per cent of the patrons would not object to buying from Negro clerks; only 23 per cent expressed any antipathy to the idea. Store owners were surprised at this result, but still object to acting alone. So the C.O.R.E. took the matter to the mayor's committee, being represented by William Townsend, president of the United Transport Service Employees and a member of the executive committee of the C.I.O., and got a decision to hold a meeting within a month.

Restrictive Covenants

The Committee on Racial Equality, which seeks to develop leadership in nonviolent techniques for direct action on racial issues, has also been investigating the "restrictive covenants" by which property owners in some areas of the city have united to keep Negroes out of areas bordering the area where most of them live. Members have met with representatives of the University of Chicago to discuss the reports that the university, which owns considerable property in one of the areas concerned, is giving support to the covenants. One meeting was held on the university campus. Permission to hold a

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second meeting there having been denied, it is scheduled to be held in the chapel of Chicago Theological Seminary. Mr. Houser, secretary of the committee, which has its office at 4643 S. Michigan Ave., is also a secretary of the Fellowship of Reconciliation.

Discrimination in Y.M.C.A.?

Refusal of the Central Y.M.C.A. to permit a Negro, a law student at the university, to swim with his three white companions in the "Y" pool led the committee to investigate reports that discrimination exists in Y.M.C.A. activities. Discovering that a resolution passed by the "Y" board of trustees disclaimed any discrimination, the committee has prepared a statement asking that this policy be put into practice. The committee acted at once in the controversy over the housing of Negro WAC's in barracks on the lake front near their work at Gardiner General hospital, obtaining community acceptance of their presence and foiling efforts of certain property owners to have them moved elsewhere.

The Church Roll

Werner T. Wickstrom, appointed one of the secretaries of the newly organized department of reconstruction and interchurch aid under the sponsorship of the World Council of Churches, has left for Switzerland, where he will represent Methodism in this work.

William Banning, a pastor of the Dutch Reformed Church and leader in the church resistance movement in Holland during the war, has been named chairman of the newly created Netherlands People's Movement, according to Religious News Service. He succeeds Prof. Willem Schermerhorn, recently named Netherlands prime minister.

John L. Seaton, who retires Sept. 1 as president of Albion College, Methodist school in Albion, Mich., has been appointed acting secretary of the commission on colleges and universities of the North Central Association.

Charles A. McAlpine, New York pastor, formerly director of vacation Bible schools for the Northern Baptist Convention, director of promotion for the convention and for the American Bible Society, editor of the *Church Messenger* and author of many religious books and articles, died Aug. 5 at the age of 71.

Dr. Lee S. Huizenga, medical missionary for the Christian Reformed Church and authority on leprosy and other oriental diseases, died in the civiilan internee camp in Chapei, China, July 16.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Along Came Jones (RKO) Gary Cooper, Wm. Demarest, Loretta Young. *Melodrama,* with comic situations as cowboy who can't shoot rides into strange town to be mistaken for desperado with price on his head. A "western" that will mystify "western" fans, since it *lampoons all its predecessors.* Pedestrian in action, marred by final change of pace to violence, but containing many satisfying bits of adult comedy. M, Y

48 Hours (British film) *Melodrama.* German parachutists disguised as British troops take over village in England for pre-invasion preparations, are foiled by resourcefulness of citizens. At times suspense is absorbing, but for most part film is *heavy-handed,* definitely not in great tradition of British melodrama. M, Y

Incendiary Blonde (Par.) *Drama* allegedly based on life of late Texas Guinan, night club entertainer of twenties, but more Hollywood than historical in conception. Speakeasy life treated glamorously, with gangster-studded episodes glossed over as due to fact of Prohibition. *Gaudy, misleading as picture of era.* M

Molly and Me (Fox) Gracie Fields, Roddy McDowall, Monte Wooley. *Comedy,* set in London, about ex-actress who gets job as housekeeper for irascible politician, brings in friends also down on luck to replace grafting staff, transforms household into place of joy and peace. An unassuming film, obvious but delightfully performed for *quiet, pleasant entertainment.* Considerable drinking. M, Y

Penthouse Rhythm (Univ.) *Musical.* Another *weary, bored* tale about ambitious performers manipulating events to win fame.

BEST CURRENT FILMS

For Family: Here Come the Waves, Meet Me in St. Louis, National Velvet, Practically Yours, Roughly Speaking, Sunday Dinner for a Soldier, Thunderhead, Wonder Man.

For Mature Audience: The Clock, The Corn Is Green, Counter-attack, A Medal for Benny, Music for Millions, The Picture of Dorian Gray, A Song to Remember, Thunder Rock, A Tree Grows in Brooklyn, To the Shores of Iwo Jima, Valley of Decision.

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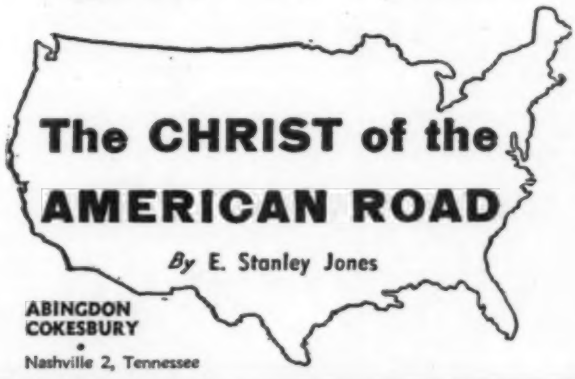

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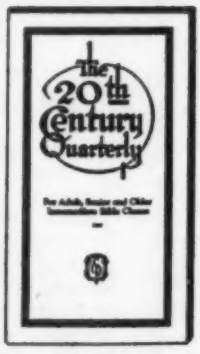

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